The Bombay Guardian.

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WEEKLY REVIEW.

—Dr. Saccaram Arjoonjee having expressed the opinion that the use of animal food had something to do with intellectual development, the *Mitrodaya* says:

"Even in our own country we find some instances which no longer support Dr. Sacaram's view in this respect. He must have seen from his daily experience at the Hospital and from the University calenders too, that among the passed candidates at the University examinations the majority is generally of Brahmins. A Brahmin student with vegetable food does more mentally, than his friends who may be fortunate enough to have no restriction to use animal food."

We incline to think that moderation in eating, regularity of diet, abstinence from stimulants, exercise and peace of mind, have much more to do with physical and intellectual health, than the exclusive use either of vegetable or animal diet. We believe that much less meat is necessary here than in England, that Englishmen in India generally eat too much, and that the use of it is not a *sine qua non* of health.

—What a large margin of spare time the P. and O. Co's boats are allowed is shown by the letter in which the Director General of the Indian Post replies to the Bombay Chamber of Commerce regarding the 15 hours' detention of the Mails in our harbour. He rejoices to be able to announce that, by arrangement, the P. and O. boats are to redeem the time between this and Suez and reach there just as soon as though they had left here Saturday instead ot Sunday! This should constitute a powerful argument in favor of cancelling the contract altogether.

—The Suez Canal has been opened nearly six months, but is yet far from being a perfect means of communication between the two seas. A considerable number of steamers have quite recently got aground and lost the blades of their screws, and we believe, no line has been more unfortunate in this respect than the Messageries.

—The Rev. Mr. Williams, S. P. G. has gone to Broach where we believe he is to be henceforth stationed.

—Mr. Poole of the Bombay City Mission has felt himself obliged by the state of his wife's health to leave for England, having completed his three years' engagement. His departure will be regretted by many. He has held weekly services at the Hospital, Strangers' Home, and other localities, and has also laboured from house to house, and in various ways sought to bring the Gospel to bear upon the English-speaking population.

—The Rev. John Fordyce arrived in Bombay by the last Mail, on his way to Simla, where he is to take charge of the Union Church noticed by us at the time when the foundation stone was laid last year. Mr. F. is well known on the other side of India where he was connected with the Free Church Mission a number of years ago. He is now connected with an "Indo-British Christian Association," lately formed at home with Dr. Duff as President, the aims of which are thus described:

"This Association, composed of members of various Evangelical Churches, seeks to promote the spiritual interests of our Countrymen, and also of other Europeans and Americans in India, by Colportage, Itinerant Preaching, Correspondence, &c.

"The Rev. John Fordyce, minister of the Union Church, now erected in Simla, will superintend its operations in the East, and, during a great part of the year, be devoted to its service,—visiting as an Evangelist the plantations and places throughout the Mofussil, where Europeans are resident, and stimulating united Christian action.

"It is hoped, if funds are forthcoming, that other well qualified agents may be employed in this great field as favourable openings are presented."

We beg to acknowledge receipt of the following works (besides various Reports): *Zertoosht Namco*, a "Life of the Holy Prophet Zoroaster," in Guzarati; "Life and Character of Prince Albert;" "High Court Reports, Vol. VI. part II."

Connected with the S. India Mission of the Ch. M. Society, December 31, 1869, there were 32 European missionaries, 50 Native ministers, 304 agents in all; 631 congregations, 9,422 communicants, 23,033 baptized adults, of whom 730 were baptized last year; 158 Romanists or Syrians were also received last year; and there were 511 schools with 15,404 scholars.

We hear from Ahmednuggur that the First and Second Churches connected with the American Mission have united, and have called the Rev. Ramkrishna V. Moduk to be their pastor: he has accepted the call. Mr. R. V. M. has been for some times Pastor of the Second Church. The Rev. Vishnu Bhashar Kurmurkur who has been for some time acting Pastor of the American Mission Church in Bombay has been invited to the fixed pastorate, and has also accepted the call.

We regret very much to hear of the death of the Rev. W. Jones, London Missionary Society, in the jungle country of Singrowlee. This very able, devoted and self-denying missionary has been for some time laboring among a division of the Gonds, and in our issue of April 16th was an extract from the *Friend of India* regarding his labor there. He was far away from all European society when struck down with his last illness, and a missionary brother who hastened to his side only reached in time to close his eyes in death.

We have marked for selection a lengthy but interesting and suggestive portion of the last report of the 'Calcutta Mission of the C. M. S. The Native church connected with this Mission has a body of 400 Native Christians, of whom 81 are communicants. They last year contributed Rs. 800. A Pastor's Fund of Rs. 20,000 has been raised with the aid of European friends, and "laid out in the erection of substantial cottages for the abode of the people, displacing the unsightly and fragile residences in which they have hitherto dwelt. Each family now has a convenient *pucca* house in which to dwell in decency and comfort." They pay rent and the income accruing maintains the pastor.

The Rev. W. Martin does not yet write very cheeringly from Rajpootana. Writing from Camp Gadhere, April 28th, he says:

"Although grain (barley) is now selling at the comparatively cheap rate of 30 lbs. the rupee, distress is still very great in this district. The people have almost no work in their villages and they have nothing with which to buy food. People are coming into this camp almost daily to die of the effects of starvation. I have at present about 1,400 employed on the *talao* at this place, and were this work to be stopped I know not where I could send a single individual with the hope of obtaining food for him. Government has no famine relief works in the whole district now so far as I am aware, and there is hardly any even of the ordinary Public Works being carried on at present. It is very sad that at this period when work is so much needed by the famishing poor and when it can be so cheaply executed, hardly anything is being done by the Public Works Department."

Very sad truly and a great reproach to the Government. When one of the children of a family is prostrated with sickness, all ordinary rules of the family are suspended; the condition of things is treated as abnormal; and all thought and effort are directed to the recovery of the sick one. From time to time, one or another of the provinces of India, is brought into such an abnormal state through famine or pestilence, and it were surely the policy of true wisdom to make extraordinary efforts to save the sick one. In the case of Rajpootana the Government entered tardily on the work of treating the sufferer, and withdrew prematurely, before convalescence was really effected.

The Rev. J. Stuart of the Ch. Missionary Society, Jubbulpoor, has been acting in a way to bring down upon himself the severe reprehension of the *Jubbulpore Chronicle*. He had at his house a gathering of Sunday School children, an *agapé* he calls it, on Tuesday, in Passion Week. The children came together, they had tea and cake, sang hymns, and Mr. Stuart spoke to them of Mission work and heathen destitution. This was considered grievously improper, first, because it was Passion Week, and next because Mr. Stuart was not the Chaplain. There was 'a love-feast' of Native Christians of all denominations, in Bombay, on Saturday in that same week, and a very happy and

profitable meeting it was, favored, we are persuaded, by the presence of Him whose supreme command is that his disciples should love one another. The party who sent out the invitations never dreamed when doing so that the evening would be regarded as unsuitable by any, such ideas having been formerly unknown to the Native Christians; and even yet he fails to understand how the season should be too sacred for such a gathering, and how usages not known to the New Testament should be considered of paramount obligation to the law of Christ. Of course, no one has any right to find fault with those who did not think fit to attend, or even to think unkindly of them. But some, in their excessive zeal, went out of their way to put pressure upon others, to hinder them from attending. The meeting was, however, a most successful one: and we hope that the Native Christians of different denominations in Bombay will continue to realize their essential oneness in Christ, and not be betrayed into the indulgence of sectarian jealousies and caste-like pretensions.

WE have been favored with a copy of the 35th Annual Report of the Am. Madura Mission. Connected with this Mission are 31 churches containing 1,372 members. The gain for the year in membership was 50. There are 149 congregations containing 7,000 souls, in nominal connection with the Mission. There are 6 Native Pastors and 119 Catechists. The contributions of the Native Christians have risen from Rs. 2,000 to Rs. 3,000. Many of them have adopted the principle of giving a tithe of their income. We make the following extract from the Report.

"Members of this Mission and English Missionaries of three different Societies, being mutually agreed in the observance of territorial boundaries, have occupied adjacent fields for thirty years, and we are happy to acknowledge that they have never given us cause for complaint. Our relations with them have ever been friendly. In regard to their work and ours, there has been no clashing. Their influence has been a great help to us, and we hope ours has not hindered them. We wish to stand in similar relation to all evangelical Missionaries in our neighbourhood. We are not here for the purpose of establishing and building up a particular church or denomination, but for leading the people to faith in Jesus Christ—gathering them into *His* Church and preparing them for His service here and hereafter. We desire the same success for others having a like object in view. As for ourselves, we would sacredly avoid anything which could hinder work carried on by them in their own appropriate fields. On the contrary, we would gladly help them. But, while ready to accord to others the same rights claimed for ourselves, we maintain that we, and not Missionaries in other districts, are responsible for meeting the spiritual wants of the people in our immediate vicinity, especially, of people gathered by ourselves into Congregations and Churches. And, against the practice from which we in common with some others have suffered—a practice we rejoice to believe confined to the Missionaries of a single Society—of entering the fields of others, and, contrary to their known wishes, receiving disorderly or disaffected members of Congregations or Churches gathered by them, we *protest, as opposed to Christian charity, obstructing the work of the Lord and deserving the censure of every one desiring the progress of that work.*"

HERE is an extract from one of the addresses delieved in Bombay by Baboo Pratap Chunder Mujumdar, the Calcutta Somajist:

"When you were born from your mother's womb you were not so unhappy as you and I at present are. Yea, when we were infants and boys, how buoyant our hearts were—everything was full of sweetness, full of novelty, of joy. When we grew up to be men,—when we first knew the ways of evil—when we first defiled our hands with evil practices—when we first contaminated and polluted our hearts with evil thoughts and imaginations—when we learned the ways and follies of other men and of women—it was then our unhappiness at first began, and as we every day deepened in vice—as we were every day confirmed in our wrong practices and wrong thoughts, we grew to be more and more unhappy; and now that our character has been formed—now that the power of volition even has been taken away from us, we cannot be holy even if we wished—we cannot be good even if we wished—yea, now the measure of our sorrow is complete—now we feel unhappy while we are at home and in society—it is now that sorrow has become as the very custom of our soul. Well, then, if we have all wilfully sinned and done evil we shall duly have to be repentant—we shall duly have to be sorry—we shall duly have to be truly penitent for what we have done. And do you think, my dear brethren, this is a great penalty which we do not deserve—do you think this is a process of atonement which is too hard and which is too difficult for you? No! if such simple sorrow can wash away the stains of a whole life—if some tears of true repentance can melt away the vices that are within us, it is a very easy process, an easy way of atoning for our sins, and a very easy way of being reconciled to God. Therefore in the first place you have to be sincerely penitent and sincerely vexed for the wrong things you have done, for the wrong thoughts that are in you. And when we are all thus sorry and prostrate to the ground with penitence, what is the next step that suggests itself to us? Why naturally and spontaneously it is prayer. The sinner believes there is joy, and tranquillity and happiness for him in religion—the sinner sees he cannot take hold of that in his present unrighteous state—the sinner feels sorry, and prostrates himself in the dust at God's feet; and what is the next thing he naturally does? He exclaims—'Deliver me from my present state of wickedness, oh, Thou God of goodness; there is much happiness for me, and yet I cannot take hold of that happiness for the simple reason of my wickedness; do Thou, therefore, deliver me from this wickedness.' In this strain the man prays, and after his prayer the world becomes new about him—everything wears a strange appearance—everything wears a new appearence of happiness and peace;—after the first prayer he begins to feel a sweetness—and as he goes on believing, repenting, praying, the treasure gates of heaven are unlocked to him, and the treasures of God are placed at his disposal;—truly he believes himself to be God's child, the child of the King of kings who reigns in heaven, whose rod ruleth over heaven and earth, whose voice is heard from one extremity of the world to the other.—His son the sinner feels himself to be, and oh! what dignity, what sense of self-respect is there in him, and giving thanks from his heart he naturally is humble, he is full of gratitude."

The Lecturer like Baboo Chunder Sen, has occupied himself more or less with books treating of Christian experience, and accepts what the Bible declares concerning the ruin of man's nature. He that committeth sin is the servant of sin; when I would do good then evil is present with me; we find the echo of these and similar statements of Scripture, in the Baboo's address. But Paul's argument, and it seems to us invincible, is, that if man is dead in trespasses and sins, he needs a divine Saviour to suffer for him, intercede for him, and obtain life for him. To the question, Who shall deliver me from the body of this death? the Baboo replies, I myself, by repentance and prayer. It certainly seems strange that one who is in such a state of moral ruin, should be able to exercise repentance of such singular virtue as to do away with all the sins of his life time. He repents and prays and then believes himself to be God's child, and rejoices with exceeding joy. But what is the foundation of his belief? What warrant has he for it? What declarations of God, what promises does it rest upon? Upon nothing but his own intuitions, in other words, his own ideas, his own imaginations. He should remember that the heart of man is deceitful above all things, and that men's notions of God and religion have betrayed them into the thousands of idolatries that fill the earth.

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SATURDAY, MAY 7, 1870.

ROME AND HER CHAMPION.

The Good Friday performances in the church of Nossa Senhora of Bandora, described in the *Bombay Gazette* as seeming, to one who had not seen such, 'an audacious and almost blasphemous treatment of one of the most sacred scenes of Holy Writ,' were a year or two ago spoken of in the Roman *Catholic Examiner* in terms of severe condemnation. This faint indication of a desire to reform seems however to have met with the displeasure of the authorities; at all events, we believe that the tone is this year justificatory. However, the *Indian Church Review* comes forward with an astonishing ardour to do battle in behalf of the Bandora ceremonies.

"We ourselves are prepared to condemn bad taste in Ritual as in other matters: and though the scene at Bandora might not have pleased us, still when we reflect that our own notions of good taste, and those of the poor "Kolis" of Bandora, are likely to be very different, we do not feel inclined to assert dogmatically, that what was enacted at Bandora, was neither necessary for the purposes of education, or not in good taste. This much we know for a fact, that the Roman Catholic Priests make a careful study of the habits, modes of thought, and feeling of their people; that they themselves are not ignorant of what good taste and propriety consist of, and that *therefore without sufficient reason we cannot conceive it* possible they would permit things to be done that did not commend themselves to reason or proceed from reflection. In all such cases we think *their* judgment must be recognized as sounder than that of prejudiced, unsympathising and theorizing outsiders. We may not as we have already said always approve their ways—though to judge by results they somehow seem to be always more successful than others,—but common honesty demands that we should protest against their self-denying efforts being misrepresented and stigmatised as attempts to 'heathenize Christianity.'"

It seems then there is something that our contemporary is prepared to condemn. What is this something? Any serious departure from the religion embodied in the New Testament? the introduction of elements not compatible with the truths taught by Christ and his apostles? the worship of the Virgin and of saints? the adoration of images? the exaltation of the priesthood? theatrical representations in churches? The thing which our contemporary is prepared to condemn, is "bad taste in Ritual." And what is bad taste in Ritual? Well, not the Bandora seenes, for are not these under the direction of Roman Catholic priests? and the *Church Review* knows for *a fact* that Roman Catholic priests are not ignorant of the laws of good taste, and cannot conceive it possible that they should permit ill-advised things to be done. The bad taste is accordingly, we infer, in whatsever has not the sanction of Roman Catholic priests.

The *Review* reserves all its displeasure for the *Bombay Guardian*. It cannot find language too strong to express its feeling of abhorrence for our remarks. It lays aside its reticence in judging when it turns to us, or to speak more correctly, its unfavorable

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colleagues, a high and influential position for the General Assembly's Institution, and make it a powerful means of elevating the people of Bombay, keeping the communication of Scriptural knowledge duly prominent, none shall rejoice more sincerely than ourselves.

WHAT IS TRUTH?

It shall be more tolerable for the land of Sodom in the day of judgment. (Matt. xi. 24.) There is then for the people of Sodom a judgment to come. Before Christ 2,000 years a terrible but temporal judgment was executed upon them; unique, as a national judgment, but not as regards the individuals affected by it; these were simply cut off in their sins by fire or by sulphur as myriads have been since; but as a nation, Sodom suffered the vengeance of eternal fire by its annihilation, thus speaking to succeeding nations through all time. There is to be a judgment when the people of those ancient cities, the contemporaries of Christ, and all people of the earth shall stand before the bar of Christ. In that day the grand element in determining the sin of men, will be the measure of light given to them. 'Hast thou come to bring my sin to remembrance?' said the widow of Sarepta to Elijah, and her ejaculation sprang from an idea not altogether wrong. The presence and instructions of this holy man, had placed her under a far higher measure of accountability. The nations that have most of the Gospel are those that are in danger of the greatest condemnation. Alas! it cannot be disguised, that the great majority in all lands called Christian are far from ordering their lives by the Gospel. The Gospel is an old story to them; they know all about it and find more interest in the most trumpery work of fiction than in the sacred narrative of Christ's life and death; yet all find excuses for not seeking to live after the pattern given in the Sermon on the Mount. What will they say when the sign of the Son of Man appears in heaven, and the Gospel begins to judge them, and when every group shall see one or more Christ-like men or women, who with just their opportunities, just their light, just *their ability and just their responsibility, yielded* their hearts to the controlling influence of the words of God? What will the formalists say then? the religious worldlings? the rationalists? the sceptics? Where then will be your church distinctions? your exclusivism? your sectarianism? What will then happen to our Capernaums and Chorazins where the Bibles equal the number of families, and the ministers are more in number than the Levites were in Israel, and every body is called a Christian, and yet almost nobody thinks and talks and walks as Christ and his apostles did? The contemporaries of Christ were a marvellously religious people compared with the inhabitants of Sodom and of Tyre, and yet it seems they were much less impressed by the miracles of Christ than the inhabitants of those ancient cities would have been. What is the principle that is at the bottom of this difference? How comes it to pass that the more enlightened men are, the less capable they become of distinguishing the special tokens of God's presence? The thing is not difficult of explanation. Intellectual superiority brings with it pride and the desire to dictate and a repugnance to every thing that requires men to vacate their place of pride and become humble learners. The wits are sharpened and ingenuity is stimulated, all in the interest of self. The influential scorn to be influenced by the same evidence that tends to move the minds of common men. But the testimony that God gives, like his word, is addressed to common men, and it does not profess to satisfy the proud. 'How can ye believe which receive honor one of another?' If intellectual pride was a hindrance in the days when Christ preached, how much more in these days of ours? Our Lord proceeds, in the words that follow, to state this very principle.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. (25.) In our enquiry as to what is truth, it is of immense importance that we should give heed to this declaration. There is a wisdom the accumulations of which are like the blocking up of a door way with solid though sculptured masonry, against the entrance of God's word. And this is not the wisdom of Ashantee, or of some other despised and remote country, but the wisdom of Judea, the wisdom of Europe, that which men about us call wisdom, that for which the world is always ready to award its choicest prizes. The grand impediment to the reception of the humbling truths of the Gospel, is self-complacency in some form or other; the mind of man naturally grasps at whatever will give it the feeling of individuality, of distinction from the mass, of superiority in some respect or other. It will find something to give it this feeling, when nobody else can see anything; how much more when it really has what men admire and covet. Wisdom and prudence are in themselves admirable things; but true wisdom begins with the fear of God; and the wisdom of this world neither begins nor ends with that, but induces a habit of mind quite opposed to the reception of the true wisdom. This is the great snare of this day. Man are mad after science, regarding it as the true opposite of that ignorance which is the enemy of God and man. Our greatest enemy is the feeling of self-sufficiency; the conceit of our own power and knowledge and goodness; science, if she were what she professes to be, would take away this; but the vain heart of man compels every thing, even science, to pay tribute to its vanity, and to build upon the foundation that is laid, even self. When the heart is right with God, and has learnt the great truth that all things are of, through, and to Him, then the treasures of science may be poured unstintedly into the heart without danger. What shall we say of the vaunted education of our days? Has it much to do with the fear of the Lord? Or does it rather tend to make it more difficult for the Gospel to obtain a fair consideration of her humbling demands? Yes, that is very much its tendency. The men of this day imagine themselves at the very apex of human history, and in some sense they are there; and when Christ says to them, as he did to Zaccheus, Come down, they have no ear to hear. In what sense has God hid the blessings of the Gospel from the wise and prudent? By hiding them in Jesus of Nazareth, the meek and lowly, the despised and rejected, by declaring at the cross that man, in himself, is irrevocably condemned, and can never approach God upon the ground of any personal goodness, by pouring contempt on *man's self-complacency, and by requiring that* the philosopher and the man of genius and the prince and the philanthropist equally with the most worthless and degraded should abandon all presumption of their own righteousness and look to Christ alone. The wise and prudent are affectionately invited to give up their wisdom and prudence, that is, to recognize themselves as fools in that they have lived without God, and greater fools than others because of their greater privileges, and come to Christ for the wisdom that cometh down from above, to come as babes, having nothing, needing all.

LEAFLETS.

"We walk by faith, not by sight."

We are necessitated so to walk. We live in a world of mystery. Like the child who listens to the measured beat of a watch held to its ear and observes the hands slowly but steadily moving from figure to figure, we see around us countless phenomena, but are utterly unable to understand their occult causes and innumerable relations and dependencies. The lightning flashes before us, emblazons tower and tree and stream with its awful glare, or rips up the earth into furrows, smiting down man and beast in its terrible career, but the nature of its substance or the reasons of its double and antagonistic powers we cannot tell. Our bodies grow and strengthen by the food which enters them, or they waste and wear in spite of all the nourishment that can be supplied to them, but how the food we eat to-day becomes living flesh and blood and bone and sinew and nerve to-morrow, or why decay, the shaking limb, the grey hair make their appearance, we are at a loss to know. Why a blow on the body causes pain to the mind, why one kind of tidings agonises and another delights us, of all these, though matters of daily experience, we are profoundly ignorant. And so long as the mind is attached to the body and modified by it, and so long as a royal road to learning remains undiscovered, by which we might be enabled to start in youth with all the knowledge and experience of the past already in our possession, there is nothing for it but to plod on in inexplicable mysteries, ever striving after, but never obtaining satisfaction, ever learning, but never fully understanding, ever attempting to search the unseen depths, but never reaching the bottom, —there is nothing for it but to "walk by faith not by sight."

And if such be the case in the natural world, it is emphatically so in the supernatural. Here pre-eminently mystery has set up her throne, and faith finds her widest range of action. Far above and beyond all conception, dwelling in light that is inaccessible and full of glory, whom no man can look upon and live, whom no man can understand or scrutinize, who is infinitely exalted beyond the farthest stretch of the human or the angelic mind, sits the eternal I AM on His throne of universal dominion, and before Him all worlds and all systems are as nothing, and all created things the workmanship of His hands. "Who by searching can find out God? who can find out the Almighty to perfection?" The eternity of His being who can grasp? The omnipotence of His power who can understand? The purity of His justice who can appreciate? The abyss of His wisdom who can fathom? The length and breadth and height and depth of His love and pity and longsuffering who can comprehend? The self-emanating splendour and unborrowed glory with which He is encircled, who can gaze upon? The overpowering blaze of His eternal abode, who can venture to approach? And yet *this* is the Being with whom we hope to dwell, and *this* the home in which we hope to live forever. And when we look at ourselves as we now are and compare the fitness we are well assured is needed, what necessity for a walk by faith?

And this necessity appears yet more clearly when we reflect how very little is really revealed of the nature and perfections of God or of the home He invites us to inhabit. Only here and there, like occasional light-flashes from a slowly revolving beacon-lamp, or transient sun-bursts through a thunder cloud, are there glimpses of heavenly light granted to us in the sacred page. The rest is all of faith.

Then, as to the method adopted by God for the redemption of man, there is in this also the utmost necessity for the exercise of faith. The whole story of the mysterious incarnation, a subject beyond the reach of even angelic intellect, the person of Christ, His words, His deeds, His pains; His death, and above all, His resurrection and ascension, everything, in fact, on which our hopes are founded and by which our fears are dispelled, is a matter of pure testimony, and on this testimony if we do not by faith rest the full load of our sins and the eternal welfare of our souls, we are of all men most miserable. Take from us this faith, and like Dives, we die and are buried and sink for ever. We must walk by faith because we cannot see with the eye. We must ever live in our cave of simple belief and measure and calculate by a mental process the vast expanse of the unseen beyond, for we cannot go out and set up our theodolite or fix our quadrant or stretch our line for ourselves. We are down in the deep ravine below, and cannot see above us the towering top to which we aspire, for it is lost in the skies, how high up we cannot tell. We must therefore gird up our loins, and grasping firmly our excelsior banner, climb and clamber upwards, guided only by the scroll in our hands and the still small voice from above saying, "This is the way, walk ye in it."—We must "walk by faith, not by sight."

Gujarat. R. A.

Epitome of News.

Saturday, April 23, 1870.

—"An Inhabitant" of Baroda writes to us regarding two recent railway accidents, saying that they have caused great uneasiness and distrust. Mr. Currey, in to-day's *Times of India*, says that the collision was caused by the misconduct of an engine-driver, and will be magisterially investigated.

—Some new breaks have been tested on the Bhore Ghaut incline. When shall we have the night train again? If the line and management are what they should be, trains should be run as safely by night as by day.

—*Englishman*: "Major H. T. Forbes, the Executive Engineer of the Nuddea Division, will have conferred a lasting benefit on this country if the simple process he has patented "for pre-

serving wood and timber from dry rot and decay, and for rendering them waterproof, and also proof against the attacks of white ants and other insects,' should prove as successful as the experiments which he has carried on for some years fully justify him in anticipating. The process is simple, consisting of painting the wood with a mixture of sulphate of copper and vegetable oil, ingredients which can be procured at any town in India at a cheap rate."

—Women are allowed to serve as Grand Jurors in one of the Western territories of the United States.

—There were 3,000 pilgrims at Jijuri on the 15th.

Monday, April 25.

—*Overland Mail, April* 1: Prince Pierre Bonaparte has been acquitted of the criminal charge and has sailed for America. He has to pay 25,000 frs. to the family of Victor Noir.—Mr. Newdegate's motion for a conventual and monastic inquiry has been passed against the Government by a majority of two.—The case of Mr. Madden has been debated at great length in Parliament. —The bribery prosecutions have been commenced. Dr. Kinglake, brother of Mr. A. W. Kinglake, M. P, has been found guilty, and has appealed.—The House of Lords has given judgment in the great Wicklow peerage case in favour of the original claimant.—Mr. Robinson (Liberal) has been elected to represent Bristol in Parliamant.—The new Senatus Consultum is receiving a great deal of unfavourable criticism in France.—Mazzini is reported to be the instigator of several sanguinary affrays in Italy.—Nothing has been heard of the *City of Boston*.—Amongst the deaths recorded this week are:—Dowager Lady Lopes; General C. Grey; Sir W. Williams, Bart.; Lieut.-Col. G. Deare, late 21st Fusiliers; Capt. E. Pardoe, late 82nd Regt.; Lieut, Bradford, 60th Rifles; Lieut. R. C. Bevan; Deputy Judge Payne; Mr. W. H. Stanton, late M. P. for Stroud; Mr. R. Jaffray, late of Midnapore; Mr. D. Manson, late of Canton; and Mr. T. Scott, late Bengal Pilot Service.

An inquest was held on March 25 touching the death of Samuel George Stribbards, aged two and half years, the child of parents belonging to the denomination calling themselves the 'Peculiar People,' who had been allowed to die without medical aid being permitted. The jury returned a verdict of "Died from inflammation of the lungs," but appended to their verdict a hope that the coroner would censure the practice of this sect for permitting death without medical aid. In consequence of the representation made to the parents, and the fear of a conviction, medical attendance is permitted to the other child. A hope was expressed that the recent statute would be brought under the notice of the members of this denomination generally.—The trial of Prince Pierre Bonaparte before the High Court of Justice at Tours was brought to a conclusion on Sunday, March 17. The result of the trial has greatly surprised the public. A sentence of six or twelve months' imprisonment was expected. From uncontradicted statements in the Paris papers it appears that the jury were equally divided—eighteen being for conviction, and eighteen for acquittal. The prisoner had the benefit of this balance of opinion.

It is stated that the Œcumenical council has voted to-day the *Schema de Fide*, which up to the present time had been under discussion, and that on March 30 other *schemata* were to come on for debate.

The *Memorial Diplomatique* says that it has from Rome news "of the greatest importance," which consists in:—"Count Bismarck, wishing to divert the attention of Germany and Europe from the internal complications which are growing every day more strongly in Germany, is trying to provoke a schism in the Catholic Church in that country. He encourages by all possible means the German bishops to oppose themselvs to the definition of the dogma of Infallibility, hoping that this will bring about the necessity for forming, after the vote has been taken, a German Catholic Church altogether independent of Rome."

Mr. Charles Green, the celebrated aeronaut, died suddenly on Saturday, March 26, in the eighty-fifth year of his age. The number of aerial ascents made by Mr. Green is stated to have been more then 700.

—*Friend of India*: "Altogether some 4,200 Christians were deported from Japan towards the end of last year to some unknown destination. If we do not hear of these people being landed somewhere or other, there will be a grave suspicion that they have been murdered on the high seas."

—Speaking of the book La Bible dans L'Inde (of which an English translation has lately appeared) in one of his recent lectures on the Science of Religion, Prof. Max. Müller says—"Though the passages from the sacred books of the Brahmans are not given in the original, but only in a very poetical French translation, no Sanskrit scholar would hesitate for one moment to say that they are forgeries, and that M. Jacolliot, the President of the Court of Justice at Chandernagore, has been deceived by his native teacher. We find many childish and foolish things in the Veda, but when we read the following line as an extract from the Veda, 'La femme c'est l'âme de l'humanité' it is not difficult to see that this is the folly of the 19th century, and not of the childhood of the human race. M. Jacolliot's conclusions and theories are such as might be expected from his materials."

—Same: "Dr. Mather has completed, and the North India Bible Society has published large editions of the Urdu-Arabic and Urdu-Roman Bibles. The work has occupied the editor for more than six years. When preparing the final version of the whole Bible Dr. Mather found a MS. translation of the Old Testament in the Bible Society's Library in London, made 40 years ago 'by order of Paymaster Sherwood for the Rev. Daniel Corrie by Makhdum Baksh.' The Paymaster was evidently Mrs. Sherwood's husband. Dr. Mather believes that the notes on this version were written by a friend of Mr. Thomason, and that on his death at Mauritius his widow made over the volumes to the Society."

—Lady Lopes has been burned to death at Frome. She had taken horse exercise in the day, and on her return had put on a thin muslin dress. While standing with her back to the fire the material must have ignited.

—*Pharmaceutical Journal*: "A doctor had prescribed for a lady twenty-four pills, each containing two grains of the oxide of silver, a twenty-fourth of a grain of muriate of morphia, and a sufficiency of extract of gentian: the pills being coated with silver in the usual manner. The pills, it is stated, were delivered to the patient in an ordinary pill-box, but the lady, being in her nursery, and having no pocket in her dress, placed the box in her bosom, probably next the skin. Little did this unfortunate lady know the deadly peril which awaited her. In three-quarters of an hour a severe explosion occurred; her under-clothes were reduced to a tinder, she was seriously burned, and, but that she had the presence of of mind to extinguish the flame with her hands, would probably have been destroyed. Oxide of silver being reduced by contact with vegetable extracts is, it seems, in the habit of exploding."

—*Bombay Gazette*: "With the deepest regret we report a fatal accident which formed the tragic climax to a picnic—probably the last of the season—which took place at Bandora Hill on Saturday evening. The party, which was composed of about thirty ladies and gentlemen, left Bombay at five o'clock, in two omnibuses and several private carriages, and after passing two or three hours very pleasantly in the bungalow of the Hon. Byramjee Jejeebhoy at Bandora Hill, which had been placed at their service, began the return journey about eleven. Two or three private carriages went on in front, followed by the omnibuses, in each of which there were about ten persons, some on the top and some inside. The horses of the first omnibus soon became somewhat unmanageable, and at a sharp turn at the foot of the hill the vehicle came in contact with the parapet of a well, and upset. Madame Vinay, Miss Phillips, and Mr. P. A. R. Oldfield were thrown sheer into the well—a depth, to the surface of the water, of about thirty feet. Mr. Oldfield was rescued by the valiant exertions of Mr. Briscoe (of the P. and O. service), but the two ladies, who had no doubt been stunned by striking the wall of the well, were drowned. When Mr. Briscoe, after enabling Mr. Oldfield to get out, heard that two ladies were believed to have fallen in, he dived down in the impure and stagnant water, and did not cease his exertions till utter exhaustion obliged him to yield to the entreaties of those above. The depth of water was some twelve feet. No native could be prevailed upon to dive in, but after the lapse of some time, when drags had been procured, Mr. Briscoe went down again, accompanied by several peons, and succeeded in recovering the bodies. As about three hours had passed since the terrible accident occurred, of course life was extinct. The others who were in, or on, the omnibus, were more or less bruised. Captain White, R.E., and Dr. Lumsdaine were severely but not seriously hurt. An inquest was promptly held before Mr. A. R. Macdonald and a jury, and the bodies of the two unfortunate ladies were afterwards carried in doolies to Mr. Vinay's residence on Malabar Hill, Mr. Justice Warden and Captain Watts accompanying them. Mr. Vinay was one of the party, but being in the second omnibus was not a witness of the accident. The interment took place at Colaba cemetery last evening, in the case of Madame Vinay according to the rites of the Roman Catholic Church, and in the case of Miss Phillips with Presbyterian ceremonies. There was a large attendance, Miss. Phillips was a near relative of Madame Vinay and resided with her."

—The *Indian Daily News* acknowledges its error in what it said some time ago about a daughter of Sir Hugh Wheeler, supposed to be alive. There is no room for doubt that she perished in the Mutiny.

—*Bombay Gazette*: "As several of the sailors of the ship *Ellen Scott*, Captain Gribble, now lying in harbour, were bathing early on Sunday morning, one of them, named John Gottfriedson, a Norwegian, was suddenly seized by a large shark, which lifted the man completely out of the water, inflicting several large and deep wounds on his neck and chest, one of which nearly divided the left collar bone. The man being a strong swimmer struggled hard, besides calling out loudly, which probably frightened the fish, as it left hold and allowed him to reach the chain cable, about thirty yards off, the boat being at the time on the davits, though it was instantly lowered to render aid. He was taken immediately to the European General Hospital, where Surgeon Joynt and Assistant Surgeon Arnot were in attendance, and, though he had lost a considerable amount of blood, appeared likely to progress favourably towards recovery."

—A correspondent of the *Times of India*, speaking of the Rev. W. Beynon, about to visit England, says: "It was he who, in conjunction with his late and much-lamented colleague, the Rev. Joseph Taylor, founded Canarese, Marathi, Tamil, Telegu, Hindustani, and English schools in Belgaum, Shahpoor, Bail Hongul, and other places, long before Government took any action in the matter of education in the Southern Maratha Country. It was he who, with his late reverend colleague, established a seminary for the higher English education of the native youths, at least twenty years before the establishment of the Belgaum Sirdars' College. When he first came to India, the Southern Maratha Country had just passed into the hands of the English, and there was hardly a school therein; but now he has lived to see thousands of vernacular and Anglo-vernacular schools, as also some collegiate institutions and training colleges in those parts. Several of his ex-pupils were and are occupying high and respectable stations in life as Deputy Collectors, Assistant Commissioners, Munsifs, Sudder Amins, Principal Sudder Amins, Schoolmasters, and Missionaries. His unwearied and disinterested labours for a period of nearly forty-five years in the cause of native education and native enlightenment deserve warm acknowledgment."

Tuesday, April 26.

—A case of suttee having recently occurred in Marwar, the chief in whose territories the rite was perpetrated has sentenced the parties implicated to suffer imprisonment with hard labour for terms varying from ten to fourteen years.

—*Times of India*: "Since the opening of the Suez Canal, eight times as many English steamers have passed through as of any other nation. Putting vessels of all nations together, English form two-thirds of the whole. Yet England threw cold water on the undertaking."

Instead of throwing it *into* it.

—The *Delaware*, 22 feet, has passed triumphantly through the Canal. The *Imperatrice*, in avoiding a dredging machine, got aground and broke her screw. The same evening, as we learn from the *Times of India*, a collision occurred between the canal boats *Maritza* and *No. 1*, on board of which were many distinguished persons.—No. 1 sank immediately, and her passengers took refuge on board the *Maritza*.

—The ship *Mariana* of Chittagong, lost 21 of her crew by sickness, before she was boarded by the *Tweed*, between this and the equator, and supplied with provisions and medicine.

—It is stated that 35 persons, now in Baroda, sustained severe injury by the recent accident on the B. B. line.

—Shere Ali has commanded the shoemakers of Cabul to make shoes after the English pattern only, or else shut up shop. His political economy is not exactly after the English pattern.

—*Spectator*: "An attempt to overset monarchy in Italy by a rising in several cities at once has failed. In Pavia and Piacenza blood was shed, and there is reason to believe that the Modena Brigade has been tampered with, as several non-commissioned officers fled. The *Times* fastens the insurrection on Mazzini, and produces a letter in which he announced himself pleased with the 'manly promises' of the party of action."

—M. in the *Times of India*: "There is great excitement in London drawing-rooms to see and hear Keshub Chunder Sen. He is to preach next Sunday in James Martineau's chapel, and half London is promising itself to be there. His creed is very like the present creed of the educated, and he will be made a great lion, and I fear be just a little spoilt. At present, however, he charms those thrown in contact with him, and will certainly carry away a most pleasant impression of English society."

—The *Indian Economist* republishes John Bright's speech in which he proposed the abolition of the Governor Generalship, and the parity of Presidency Governors. Twelve years of added experience have only enhanced, we think, the force of his arguments.

Wednesday, April 27.

—Mr. Protal Chunder Mozoomdar, one of the leaders of the Brahmo Somaj, gave an Address on Saturday, at the Framjee Cowasjee Institute, on "The Age of Enlightenment."

—A butcher who murdered Mr. Ballard at Allahabad in 1857 has been caught.

—At the trial of Prince Pierre Bonaparte, M. Fonvielle startled the court by leaping into a chair and shrieking out at the top of his voice: "Pierre Bonaparte! look at me! tell me that you have not assassinated Victor Noir! dare to say that you have not cowardly assassinated him! Assassin! Assassin! you are but an assassin!"

—*Central India Times*: "We learn from Jubbulpore that one of the E. I. Railway employés, an engineer of the company, has discovered a vein of quartz-bearing copper and another of silver-yielding lead in the Jubbulpore district."

Thursday, April 28.

—*Times of India* on Montalembert: "He was legitimatist, imperialist, constitutionalist, republican, and ultramontane, and there can be little doubt that in the declaration of his opinions in favour of each of these he meant honestly. He had the misfortune, however, to have had the opportunity offered of practically and publicly declaring his adhesion to every one of them in turn. He has left behind him the impression, that though sincere in his opinion, he was without the steadying force of principles—honest but inconstant, able and eloquent, but not trusted or respected as an exponent of political or religious faith."

—The deaths in Bombay during the first quarter of 1870 were 3,884, being 1,144 less than the corresponding quarter of the previous year, and 755·2 less than the average for the past 20 years. It seems all but incredible.

—*Pioneer*: "It is an interesting fact that native festivals, both Hindoo and Mahomedan, are shewing unmistakeable signs of decadence. The Moharrum this year, it is said, has everywhere been marked by the paucity of the attendance and poverty of the pageantry. Among the Hindoo festivals, we may mention the Hurdwar fair, regarding which it would be safe to say that if the falling-off is equally large for the next half-dozen years, the fair will cease to be held."

The attendance at pilgrimages has always been fluctuating, large in one year, small in another, according to harvests &c.

Friday, April 29.

—Deaths last week, 254, being 253 less than the mean for this week in five years!

—St. Peter's College, Agra, has been affiliated to the Calcutta University.

—Some sowars of the 17th Irregular Calvary are being tried, at Seetapore, for highway robbery.

—Maclise, the painter, whose death is announced, exhibited his first pictures in 1833.

—*Times of India*: "The whole of the down mail train from Bombay with the English mail, consisting of thirteen carriages and two breakvans, went off the line between the stations of Boorhanpore and Chandnee, on the morning of the 26th instant, at about five o'clock. Wonderfully and most fortunately, not a soul was hurt, although most of the carriages were a good deal knocked about. The accident is due to the bad state of the permanent way.

—Out of 41 millions of lbs. of cotton shipped at Bombay in March, only 11 millions went round the Cape.

—The Municipality pay Rs. 3,000 a month for their new offices.

—With consent of the Rao, the Rev. Mr. Sheldon has established an English School in Kutch, placing it under a catechist.

—The *Lok Mitra* says that the fine of Rs. 15 imposed by Mr. Grant, Magistrate of Ahmedabad, on the Rev. Mr. Wells for shooting a goat, has, on appeal, been cancelled.

—We are glad to find that Dr. Hewlett raises his voice against the waste of Vehar water on the roads, a quantity equal to the daily supply of 29,225 people being used to lay the dust, and in favor of utilizing the tank water.

—A home paper says: "An interesting discussion was raised some little time since, *à propos* of the question of intercommunion between the State Church and Nonconformists, as to the rights of the laity—Dissenting ministers being of course considered as such—to preach in our churches. The Dean of Westminster reviewed the whole law of the case; gave it as his opinion that the laity were excluded from preaching by a clause of the Act of Uniformity; and urged—for the attainment of visible fellowship—that that clause should be repealed. Since then the whole question has been asked: what rights have the laity as regards their churches? Mr. Stephens, the well known ecclesiastical lawyer has been requested to give his opinion on the subject. His reply, published in *John Bull* of Saturday enters very fully into the law and authorities on the matter; and concludes that the incumbents and churchwardens of a church may legally permit *laics* to deliver religious addresses provided that no 'common or open' prayers are said or sung previous to or after the sermon. Will lay addresses in parish churches now become the fashion?"

TESTIMONY AGAINST THE CONTAGIOUS DISEASES ACT.

BY REV. W. ARTHUR, M. A.,

President of the Wesleyan Theological College, Belfast, and Secretary to the Wesleyan Missionary Society.

"I hereby affirm, after years of study of this question, both at home and *in many of the chief cities on the Continent*, after careful acquaintance with every page of the exhaustive work of Duchatelet, that I do not believe the amount of disease and physical suffering resulting from unchastity, *is decreased by legalising the trade of the prostitute!*

"Wherever the system of inspection exists abroad, it is impossible to bring all under it. There are those who are too respectable to submit to this last '*brand*' of weekly inspection, but who habitually take the risks of the streets. These propagate disease, and so does a certain percentage of registered women, and from the two classes the malady is so far diffused in France, that evidence of its prevalence, in very offensive forms, is often thrust before the public view.

"The tendency of such a system is to *promote* unchastity generally, and every one will agree that a law which promotes unchastity *must spread disease, physical suffering, and social disorder!* Into what a position does it bend the lordly form of law! that of *licensing the self-vendor and certifying her to the purchaser as fit for use!* It is impossible to say that the law can stoop to this without lowering the public sense of modesty, the sacredness of woman, and the dignity of man! The certificate given to the prostitute, is not like the ticket-of-leave given to the convict, which permits him to range on condition that he does not return to his evil courses. On the contrary, it is delivered as her credential in returning, and thus makes the law *a patron and protector of her Trade!*

"The certified Parisian prostitute good humouredly protests, that she is in just the same relation to society, and to the State, as the butcher or the baker. Their trade is lawful; so is hers! They are not allowed to sell diseased food: she is under a similar condition! But just as much as they is she recognized. With this mental drug her conscience is set at rest, and when to this is added the periodical bodily degradation of inspection, she is turned into the aptest instrument for tempting man or woman to the vile house; the one under the assurance of her sound health, the other with arguments as to the legality or safety of her profession. *Altogether she becomes baser and more dangerous to society, than if left as a conscious offender against divine and human law.*

"How greatly this state of things adds to the temptation of a poor girl, pushed by poverty, or by the result of seduction, to cast herself away! How much it lessens, in the eye of all the lower classes of women, the danger and disgrace of *the last dark step into the street.*

"The effect of legalising (or recognising) prostitution upon the moral sentiment of men, is not less bad than in the case of women. There are many offences which the law cannot hinder, with which it never compromises. Theft can find no shelter, but fornication is ministered to with learned care. Men once taught to visit the worst of women, *learn to covet and conspire against the best.* Though in Paris the number of registered prostitutes are great, and those of non-registered ones greater far, yet one-third of the births are illegitimate, and alas! of the marriages, how large a proportion are, on one side or the other, vitiated by infidelity.

"The number of offences against person and life, which in our country are traceable to illicit intercourse of the sexes, is appalling. *Still more is this the case in France.* The instances in which infanticide, suicide, and assassination are the deeds of harlots or of their paramours, seducers or their victims, make a total of sin and woe, flowing from one source, which should make any man pause before he shed on that source *one ray of respectability.*

"In our own country the fact is patent, that much of our London prostitution is supplied by French and Belgian women. This proves two things: first, that the number of Englishwomen so far fallen as to take to the street, is not enough to meet the demand of our immoral men; and secondly, that in the countries of our two nearest neighbours, where they practise this system of inspection, *the women are so trained as to supply an export of prostitution!* Surely this fact goes strongly against subjecting our own women to the educational influences of such an institution.

"Does it not also point to the quarter in which to turn the eye of the police, and apply the disgusting punishment of inspection? namely, not to the purchased, but to the *purchaser!* not to the harlots, but to the *men* whose true name in English is so low that we do not pronounce it. Propose that every man seen to enter houses of ill-fame, shall be inspected; that if found diseased he shall be sent to hospital, and not let loose on society till well. Then no abomination will be licensed, none will be hardened in crime, no additional snare will be set in the way of the young; and in the case of many a lad there will be added one additional check which, in the day of temptation, would prevent him for the first time crossing the accursed threshold which is the way to death!

"The occasion alleged for this law is ominous. We are forsooth! to license immoral commerce in every town, in the vain hope of saving a small percentage of soldiers from disease.* The loads laid by war on the back of humanity are many and sore; but of them all in modern times none *is so odious as the corrupting influence of standing armies.* If for our English army we are now to pay the new tax of a demoralizing recognition of a new class of *State servants*, (*i.e.* prostitutes warranted sound by Government) the conscience of many will groan under the load.

"I venture to hope that the Government of England is not to be carried or ruled by the Horse Guards and the Admiralty, and I strongly believe that when this question is fully discussed, the sense *of English women and of English men will be so expressed against this measure, that it will never become one of our laws!*"—*A Circular.*

* It is a fact that at every military station in England where this disgusting law has been applied, disease has *increased*, while at one station (Shorncliffe) it has doubled! This statement is founded on Parliamentary tables supplied by the *supporters* of the Act. This result, together with the foregoing assertions of the Rev. W. Arthur, prove that the system is not only immoral, degrading, and debasing, but utterly useless in accomplishing the mitigation of disease.

TELEGRAPHIC NEWS.

London, 23*rd*.—Earl Kellie and Colonel Sykes will shortly move for a Committee of Enquiry into the working of the Bonus and Compensation Committees in the Indian Presidencies,

25*th*.—General Macmurdo succeed General Haley in command of the Peshawur division.—A Japaness railway loan for £1,000,000 sterling has been issued.—The French Legitimists have resolved to reject the plebiscitum.—Advices from Athens state that the brigands have been attacked and surrounded by the troops, and have killed all the English prisoners.—The Œcumenical Council at Rome have unanimously voted for the constitution *de fide*.—A fresh Fenian attempt is apprehended in London. The police authorities are at present searching for arms in railway parcels from Birmingham and Sheffield, Several Fenian rendezvous have been discovered.—The massacre of the English captives in Greece by brigands has produced a strong public feeling.—The *Times* and *Daily News* acquit the Greek Government of any responsibility since the continuance of negociations with brigands would legalise brigandage. —The *Standard* demands that the European Powers should seriously consider the Greek question.—The *Behar*, with the outward Indian mails, left Suez for Bombay on the 24th instant at 10 a.m., 8 hours before the contract time.—

27*th*.—The *Times* of to-day foresees that important political consequences will result from the massacre of the English captives in Greece, and says the question of a foreign expedition against the brigands has been thereby raised.—The three Englishmen murdered at Marathon were yesterday buried with great ceremony at Athens.—In the House of Commons last night, Mr. Otway stated that the English Government had made every effort at Marathon to obtain the pardon demanded by the brigands.—A new private loan of the Khedive for five millions sterling was issued yesterday in London.—The London journals of to-day publish the diplomatic correspondence relative to the massacre of the English captives, proving that the Greek Minister of war had promised not to attack the brigands, and was well informed respecting the insecurity of the neighbourhood,—The *Dublin Gazette* contains a Proclamation provisionally placing several counties in Ireland under the Peace Preservation Act. The protective Powers have resolved to make collective representations to Greece relative to the recent massacre of the English captives. —The following names appear in the obituary of the week: Lord Auckland, Bishop of Bath, and Mr. Daniel Maclise.—The P. and O. steamer *Nubia* has arrived from Bombay.

Idris, 22*nd*.—The French Senate has unanimously approved the Senatus-consultum.—The extensive strike of workmen in the Paris foundries still continues.—Golesco has been charged with the formation of the Roumanian Cabinet.—Count Bismark is ill with jaundice.

23*rd*.—A decree has been published to-day convoking the French people for the 8th May to accept or reject the following plebiscitum: "That the people do approve the liberal reforms effected by the Emperor in the Constitution since 1860, and do ratify the Senatus Consultum of the 20th April 1870."—It has been announced that the French Government will take no fresh steps at Rome relative to the Œcumenical Council.

24*th*.—A Proclamation of the Emperor Napoleon has been issued to-day stating that the approval of the people is indispensable to the new Constitution. His Majesty asks the nation for a fresh proof of confidence, and an affirmative vote to avert the danger of revolution to solidly establish order and liberty, and to assure the fixture and transmission of the Crown to the Prince Imperial. The Proclamation appeals to the people to show the *same unanimity* as in 1851.—The King of Italy is unwell.

25*th*.—The French Legitimist Party have issued a manifesto counselling their adherents to give a negative vote, or to abstain from the plebiscitum. —A Ministerial circular has been issued to the functionaries supporting the Emperor's Proclamation, and asking them, in the interest of liberty and public peace, to unite their efforts to secure the success of the plebiscitum.

Miscellany.

—"An interesting lecture on Education and Schools in America has called the public attention in Paris to this ever-important subject. It is somewhat startling to find that the sum of 450,000,000 francs is the educational budget in the United States—as near as possible the sum France devotes annually to her army! while only 75,000,000 go for education. The population is about equal in the two countries.

"The Rev. Mr. Guinness, Dublin, has established during the past year, in several quarters of Paris, meetings specially designed for the edification of the lower classes. The distinctive characteristics of these meetings are:—1. No sermon in the ordinary acceptation of that term. 2. Short exhortations and short prayers, delivered in succession by pastors and laymen. The meetings have been attended by large numbers, who have expressed warm sympathy with evangelical truth."

—Report of the Furruckhabad Mission; Allahabad:

"The *High School at the Jumna* has been under the management of Mr. Walsh. The entire number in attendance during the year has been 450. At present there are on the roll 350 scholars, of whom 200 are studying English, and 150 are in the Vernacular department. The staff of teachers numbers 12. In the 1st Class there are 9 scholars who are preparing for the Entrance Examination. The bible and Catechism are constant text-books in all these schools. It is greatly to be regretted that generally the boys take so little interest in their religious studies: and yet as these studies occupy so prominent a place in the school, we feel confident that they will eventually bear fruit to the praise and glory of God."

"The *Zenana Work* has opened up in a wonderful manner during the past year. Mrs. Walsh finds every where a cordial and affectionate welcome, even among the Hindoos and Mahommedans, though the Bengali families are more easy of access. Most of the Bengali women of good families can read and do fancy work, and some of the Hindoo women and girls are learning to do so. The American Women's Missionary Association has had two ladies most usefully employed here for some time. But instead of trenching upon the ground occupied by the ladies of our Mission, they are daily enlarging it by the success of their teaching and by the influence of the example of those who have opened their zenanas to instruction."

"Since last winter, a Mahomedan preacher, whom the authorities strongly suspect of complicity in the atrocities of the Mutiny, has never failed to take his stand near our preaching place in the Chauk. His preaching is as earnest as, and if vehement declaration may be taken as a test, sometimes even more earnest than our own. His audiences, made up in part of his co-religionists, have been as large as ours, and sometimes larger. It is evident that he is there to counteract our preaching as far as may be; because when for reasons of convenience one of our preaching days was changed to a different day of the week, he changed his also to correspond to ours. We cannot but rejoice in this as an evidence that our work is telling and that the Mahomedans find it necessary to contradict our doctrine and revile our Saviour, and to warn their people not to listen for a moment to what we say; even while we deeply regret, that false doctrines should be preached and the hallowed name of Jesus blasphemed in the hearing of all the people."

"*Futtehgurh*: The Government grant-in-aid is still continued, though it now seems plain that Mission Schools would have been better off without any such unnatural alliance. The standard of English education is year by year being forced higher, bringing upon us several unpleasant consequences. We cannot get men qualified to teach as the Government demands schools should be taught, without either Missionary labor or extravagantly paid native teachers; the first not often to be had and of doubtful propriety, and the second not easily to be afforded."

"*Furrukhabad*: The Maharajah's Schools, eleven in number, are maintained by an annual donation from the Maharajah Duleep Singh. We had appointed a native Christian to superintend them regularly and to instruct the teacher every Saturday afternoon. But his knowledge of English seemed an obstacle to his exerting himself for purely Vernacular education, particularly as he was constantly on the look-out for some English situation where he might obtain a larger salary. In consequence these Schools had come down very much; but different arrangements have been made under which they are again rising."

PASSENGERS SAILED.

Per *Golconda*, 24*th*:

For Southampton.—Mr. J. B. Chalmers, Mr. Edward Stillwell, Mrs. Forster and four children, Mr. Marett, Captain and Mrs. T. E. Vandergucht and infant, Mr. and Mrs. H. Bowen and six children, Mr. and Mrs. Colvill, Corporal Heath, Corporal Jackson, Mrs. Ryan and three children, Mr. J. Charlton, Captain and Major Magrath, Mr. S. Bury, Captain W. Cunningham, Mr. Joseph Freeman, Lieutenant H. Baily, Captain and Mrs. Steinman, Mr. H. Irvin, Mrs. Sculley and infant, Mr. S. G. Barrett, Mrs. Forrest, Mr. Gray, and Mr. and Mrs. Leonard Bean and four children.

For Marseilles—Captain and Mrs. J. G. Bell and four children, Mr. C. M. Rivey, Mr. Thomas Bray, Lieutenant Battye, Mr. Mosley, Lieutenant H. Wylie, Mr. W. F. Peel, Mr. Bird, Colonel and Mrs. Irvin, and three children, Miss. Reade, Captain J. T. Bushby, Lieutenant Allan Chaplin, Mr. H. Soung, Colonel Rivars, and Mr. W. P. Gillmore.

For Suez.—Mr. C. Grant, Lieutenant-Colonel Chesney, Mr. C. Currey, Colonel Glover, Mr. R. Parch, Mr. William Phillips, Major Shaw Stewart, Mr. A. Pye Smith, Mr. H. St. Geo. Tucker, Mr. Robert Paton, Lieutenant Digby, Mr. M. Beaufort, Mr. M. Mull and son, Mr. Kay, Mr. Arthur Anley, Mr. Cookworthy, and Mr. McCallum.

For Aden.—Lieutenant Sealy.

For Gibraltar—Mr. and Mrs. Meneyes.

Per *Magdala*, 25*th*:

For Liverpool.—Rev. Thomas and Mrs. Lessells and child; Mr. and Mrs. Goulding; Mr. and Mrs. Dugan and two children; Captain and Mrs. Kirke and 2 children, Lieutenant and Mrs. Cole and infant; Mrs. Campbell, 3 children and E. F. servant; Mrs. Mills; Mrs. Stevenson; Mrs. Hunt and 3 children; Mrs. Best, one infant and ayah; Lieutenant Hamilton; Mr. Horsford; Captain Wilkins; Mrs. Jas Melville; Captain Tilford; Mr. and Mrs. Weir; Mrs. Fisher and 3 children; Mr. and Mrs. Stretch; Mrs. Graham; Messrs. Campbell, Forrest, Spencer, Rivers, Boyd, Duncan, Wrenn, and Graham; and Master Taylor.

For Suez—Mr. Taylor; Mr. Naller; Mr. and Mrs. Soundy, and child; Major and Mrs. Paske and five children; Captain and Mrs. Wood, infant and ayah; Mr. Webster; Major Reid; Captain Kettlewell; Mr. Adams; Mons Defresne; and Mrs. Hewitt.

For Aden—Bezonjee Dhunjeebhoy.

PASSENGERS ARRIVED.

Per *Columbian*, 25*th*:

From Southampton.—Captain Kington, "Dr." Chambers, Lieut. Hext, Mrs. Gaye, Miss. Anderson, Messrs. H. Driver, G. Kirkman, W. A. Wheler, A. Barrett, G. Wilkins; Mrs. Munro's ayah, and Mrs. Ashton's ayah.

From Marseilles.—Major R. Murray, Dr. and Mrs. Cunningham and child, Mrs. LeMesurier and child and European female servant, Mr. Forrest., and Miss. Foster.

From Suez.—The Hon. B. Ellis, Mons. Bernoville, Mr. Tye, and General Haly's native male servant.

From Aden.—Major Buttonshaw and five natives.

Per *Europe*.

From Marseilles:—Mr. Mordaunt, Mrs. Sargent and child, Miss Abbott, Mr. Robert Graves, Mr. Irvine, Mr. Leeds, Captain and Mrs. Jacob and four children.

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THE BOMBAY BAPTIST MISSION LORD'S-day services are held in the G. I. P. Railway Works, Byculla at 9-30 A. M.; at 1, Grant Buildings, Colaba, at 11 A. M.: and at 4 Clare Road, Byculla, at 6-30 P. M.

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judgment of us and of our ways is as emphatically pronounced as its favorable judgment of the ways of Roman Catholic priests :

"We do indeed love much that Rome loves, and hate—if such is a proper word for a Christian—much that she hates. We thank God that there is much to love in common, and we pray continually that in His own good time, He will hasten the period, when the bars to intercommunion between us and other branches of the Church Catholic will be withdrawn, and when in unity of spirit, and in the bond of perfectness we may unite in serving and glorifying the God we worship. To us it does not seem a logical sequence that because a thing is Romish, that *ipso facto* it is wrong and to be abhorred. We believe that the religious world can never free itself from its obligations to Rome ; to us the causes of separation—and alas that there should any continue to exist—are matters of regret; to be separated from the largest section of our fellow Christians we view as a calamity. Our contemporary evidently thinks otherwise, and we regret that his zeal occasionally so outruns his judgment and charity, and emboldens him with flippant strokes of the pen to charge with idolatry, and to consign to perdition by far the largest section of Christendom. God preserve us from such a way of thinking; we can assure our contemporary that his own separation from us in thought and feeling causes us more pain than anger—his misinterpretations of the conduct of others, more shame than abhorrence. Has our contemporary ever pondered on the spirit S. Paul manifested when he declared his willingness to be accursed if thereby he might save others ?"

In all these three columns we find no reference to the Bible as a standard of appeal. The question is not what Christ taught. *Nous avons changé tout cela* ; instead of the word of God we have a body of priests of whom it is not possible to conceive that they should err in judgment.

Our contemporary asks us if we have ever pondered Paul's declaration that he would be *willing to be accursed (anathema apo tou Kristou)* for the salvation of others. A question of this kind is best answered by acts not by words ; by the life rather than the profession. We would point out, however, that the *Review* is likely to misapprehend the meaning of Paul's words, if he thinks that the love which he felt for his brethren according to the flesh, hindered him from pointing out how grievously they were diverging from the word of God. To the *Galatians* he said : "Though we, or an angel from heaven preach any other Gospel to you than that we have preached, let him be accursed." A study of the epistle containing this strong expression, shows that the alteration of the Gospel which inspired him with such horror, was in the direction of Ritualism. At all events, it must be manifest to all that the charity of Paul was not that bastard charity which abstains from the condemnation of false opinions. Our contemporary doubts if hatred is a proper word for a Christian to use. We could easily remove his doubt, if an appeal to the words of Christ were regarded by him as decisive. In the letter to the Ephesians dictated by him to his servent in Patmos, (Rev. II. 6) he says, in terms of marked commendation : "This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." On the other hand, he finds fault with the church of Pergamos: "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." The loving apostle John calls upon the Christians to whom he writes, not to believe every spirit, but to try the spirits.

Christian charity teaches us to love our neighbour as ourself, and to seek his welfare as we would our own. We believe it to be important that we should ourselves know the truth ; charity teaches us also to seek that our brother may know it. There is just as much responsibility connected with the utterance of a favorable, as with that of an unfavorable, opinion. A particular section of Christendom is not consigned to perdition, by those who prayerfully and affectionately enquire how far it is conformable to the mind of Christ, but by those who remonstrate against enquiry and insist upon their being taken for just what they profess to be. It is no charity to one's fellowmen to stand blandly smiling while they are paid off by overseers in base coin. There is very little of evangelical love in the indifference which allows the administering of bread that is poisoned to a starving multitude. To bid God speed, to give Christian fellowship, to one who brings not the doctrine of Christ, is to be partaker of his evil deeds, says John (II. 11). In determining what constitutes idolatry, we are guided by God's word. It is not the worship of a false god, it is the worship of the likeness of anything in heaven, earth or elsewhere ; it is the bowing down before an image and praying to it. The heathen say that they do not worship the stone, but the deity who is pleased to meet them in the idol ; and precisely the same arguments are used by Romanists and heathen in justification of their idolatries. The brazen serpent was a symbol that God himself had constituted ; but when the people began to worship it, the thing became hateful and was destroyed. When in A. D. 609 Cybele was removed from the Pantheon in Rome, the Virgin Mary was placed there and has continued ever since ; and as men bowed before the former and made prayers to her, so have they continued to do to the latter. Heathenism is not a thing of mere names. Our contemporary seems to think that there can be no such thing as idolatry in Christianity. We should like to know what *would be* idolatry if the worship and invocation of multitudes of images and pictures and relics come not under this category. That our ignorant fellow-creatures who are kept from the knowledge of the truth by Roman Catholic priests should be misguided and led to believe that this sort of worship is acceptable to God, is not very surprising ; but that those who have had an open Bible and ample opportunities of knowing how frightfully such a religion is in contradiction with the teachings of Christ, should come forward to vindicate it as holy and just and good and worthy of all acceptation, is a melancholy spectacle indeed.

THE SECOND ADVENT. XV.

And I saw thrones, and they sat upon them and judgment was given unto them. Ch. xx. 4.

The deceiver of the nations had been bound for 1,000 years and cast into the bottomless pit and shut up and a seal set upon him ; that he should deceive the nations no more until the 1,000 years were finished. The terms used indicate that there should be something in this suppression of Satanic power which should declare itself to be not final ; some indication (to the enlightened) that there would be a resurrection of the buried power ; that men would yet attempt once more the realization of their old dream of Governmental religion, of an alliance—not between the bride and the bridegroom but—between the daughter of heaven and the son of earth. To the eye of sense the old inveterate error seems disposed of forever ; but the proclivity to this error in the heart of man is so great that there is a possibility of its coming up again, disguised in some new and subtle form.

However, let us look at the condition of things actually pourtrayed. Thrones are set ; who are they to whom judgment is given ? who are they that reign ?

In Daniel VII. 21, 22, we read : "I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of days came and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom." This horn is clearly identifiable with the power spoken of in Rev. XIII, XVII, and XVIII, in which was found the blood of prophets and of saints and of all that were slain upon the earth ; calling itself Christian, but conspicuous throughout nearly the whole of the Christian era, for deadly hostility to purely Bible Christians. But the Ancient of days comes at last and judgment is given to the persecuted, to those who knew no other Master than Christ and who laid down their lives rather than yield obedience to any other. God bears testimony in a way that none can question, that what these speak is his word, that with them is the truth of God, the Spirit of God, that their conception of his will, their definition of the Christian life, their imitation of him, are true, and that all which diverges therefrom is necessarily false. This testimony from heaven relates not merely to judgments first pronounced in that great day of Christ's manifestation, but to the judgments which brought down upon these saints the wrath of the great Catholic persecutress, of whose wine all nations drank ; to that conception of the service of Christ and the way of salvation by Christ which they all along insisted upon ; to their preaching, their writing and their living. The world knoweth us not, says John, even as it knew him not. The day spoken of in Rev. XX is a day when the false forms of Christianity that have availed themselves of Governmental power to crush all who would not acknowledge them as the true, shall have been slain by the sword proceeding out of his mouth, by the glory of heaven seen to be descending upon those who have held fast his word. 'My word shall judge them in the last day,' said Christ.

The *representation* is that they who had steadfastly refused to yield obedience to the Pseudo-Christianity of 'the beast' or to conform in the least degree with any requirements not in harmony with Christ's, and who have in consequence been put to death by the axe of the executioner, shall rise again and reign with Christ. Are we to understand this literally ? These apocalyptic prophecies are all in symbolic language. Look at the figurative language in this 4th verse. The *beast* ; the *worship* of the *beast* ; the *image* of the *beast* ; his *mark* upon the *forehead* ; his *mark* in the *hand* ; all these are figures. Why should they who were beheaded rise to reign, and they who were burnt to death, or torn by wild beasts, or crucified, or shot, or slain by swords, not rise ? The passage has reference to the invincible fidelity shown by Christ's followers, their utter refusal to be identified in even the remotest way with the systems falsely called by his name, their willingness to suffer the loss of every-

thing rather than to surrender the truth of the Gospel.

In ch. xix we find the bride of the Lamb ready for the marriage, and we naturally infer that at the time when great Babylon falls, the people of God will be exhibiting this single-eyed devotion to his cause; their intense and uncompromising Protestantism shall have saved them from the various specious approximations to the Romish apostasy then witnessed; the same spirit that led holy men of old to lay their heads on the block rather than assent to the religion of the Mass, or similar forgeries of the truth, shall be in the living followers of the Lamb who shall follow him to the great battle-field where the word of Christ slays his enemies. These righteous ones shall shine forth as the sun in the firmament; for the same word that transfixes Christ's enemies, declares them to be his friends; it is the very word which they have been uttering in their lives and with their lips. Christ reigns; he is the cynosure of every eye; all see him to be the Prince of the kings of the earth, the Lord of lords, the express image of the Father, the Saviour of all who trust in him. And because he reigns, all who are united to him as the branches to the vine, also reign; the whole world seems to them to be blessed and holy; all might and majesty are theirs, because they are Christ's. Further on, we read of the camp of the saints and the beloved city (9), showing that the bride, the Lamb's wife, enters upon and continues through the 1,000 years.

'They shall be priests of God and of Christ,' (6). This is said of those who have part in the first resurrection. But in the first chapter of Rev. we read (6): 'He hath made us kings and priests unto God and his Father,' where the reference seems to be to Christians generally. (See also v. 10.)

Looking at the thing in outline, we see that an utter reversal of the posture of affairs, both in the case of the persecuted and persecuting, is what is essentially set forth. They who were in the ascendency before the manifested glory of The Word of God, shall be utterly overthrown; and they who were utterly contemned and oppressed, shall be exceedingly exalted. We are to remember the great evangelic principle that one soweth and another reapeth, and this also, that the joy or sorrow of one member is the joy or sorrow of all; and that the church (like the king) never dies; the sufferer is avenged in the crowning of his successor.

What then? are we to say that the rising, reigning, judging here described relate simply to a more marked felicity and triumph of the church, to a more perfect development of a prosperity occasionally and imperfectly enjoyed in our own times? We believe that what is here intimated in such wondrous language is something the like of which has never yet been witnessed, something which is now, perhaps, scarcely dreamed of by any.

WHAT IS TRUTH?

All things are delivered unto me of my Father, (Matt. xi. 27) John's disciples and many others were expecting that the Messiah's glory should be made manifest in the overthrow of all enemies, in the assumption of power that should compel every knee to bow. But the world has from the beginning been cursed with power that compels; mere force is for the brute beast and for the savage, and man has grievously blundered in imagining that this would give him the dominion that belongs to him. Christ came not into this world to enter the Olympic games with the princes and tyrants of the world; to enter into competition with dynasties and potentates; he came on the contrary to expose and rebuke the grand error that force is power. All things are delivered unto me, and yet I am what ye see me to be, Jesus of Galilee, without army or court, without angelic legions, without lightnings for my enemies; Jesus the unresisting, the meek and lowly, the companion of the poor. All things that pertain to the redemption of mankind are in me, and in me they remain, nor can they be appropriated without the appropriation of myself; they are in my character, in that spirit which manifests itself in my words and acts and undergoings. The meek shall inherit the earth. Sin is amazed at the force it possesses as though this were the great power of God, and dreams not that God has reserved to himself something far mightier than the might with which he has clothed man, namely, the might of his own character. A day is coming when the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ, but the tremendous revolution shall be effected not by anything that this world regards as power or might, but by the mere exhibition of divine character, without the breaking of a bruised reed or the quenching of smoking flax; not by might, nor by power, but by my Spirit, saith Jehovah; by the revelation of God in Christ when Christ shall come to be glorified in his saints and admired in all them that believe. No man knoweth the Son but the Father and those 'babes' to whom the Father has revealed him; and no man knoweth the Father but the Son and they to whom the Son reveals him. Thus all things that pertain to the redemption of the world centre in Christ.

Come unto me all ye that labor and are heavy-laden. (28). All things are delivered unto him; omnipotence is with him; the world's accumulated powers of evil are before him; how shall he proceed to overthrow them? What mighty sign shall he place in the heavens to overawe the princes and potentates of this world and cause the sceptres to fall from their hands? Let us carefully note how this Son of God proceeds, and what is the instrumentality that he organizes for the revolutionizing of this world's affairs. And we perceive *at once that he is not going to* employ the angelic hosts in this strife. He addresses himself to man; he is going to use man, even the very race he came to redeem from ruin; he will make of man, weak man, the instrument for his omnipotence to work with. He calls for the distressed and the heavy laden, among men; the oppressed, the helpless, the needy; those that are groaning beneath the burden of their own sins, and the burdens laid upon them by their fellow-sinners. It is as though a commander should go into a hospital to choose warriors. He is going to show his power in what seems a very humble way. It seems to men a very small thing to give rest to the heavy-laden. All you have to do, they think, is just to lift them a little higher in the social scale; make their position easier; increase their salary. Ah, this is not the rest that Christ gives. Is there no burden in pride? in covetousness? in wrath? in selfishness? Do men shake off the consciousness of demerit by getting on in the world? Is there no burden in the fear of death? in sickness? in the anticipation of death? The way in which Christ gives rest is by giving his own meek and lowly spirit, and by uniting himself to his disciple to bear with him the burden of life and sustain him under it. Take my yoke upon you and learn of me. And what is my yoke? It is to receive every thing from my heavenly Father; to know his love and to know that his love has to do with all that happens to me; to know that all the malignity of man is overruled by him to my good and to his own glory; this is my yoke and this is the yoke of them that learn of me.—Well, but what has this to do with the overcoming of this world's evil? how is this to affect the principalities and powers of the world? God will answer this in his own time. This is his way. The meek shall inherit the earth. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? And certainly, we that live in this nineteenth century may learn from history, that the faith which assimilates to Christ has already overcome dominions that defied all human power to shake them.

She is a sinner. (Luke vii. 39.) That was all that Simon could see in her. And what about Simon himself? Oh he was a most exemplary person, most religious and respectable, conscientious and upright, eschewing evil and departing from iniquity. But here is a legate from the most High God, doing works that are manifestly divine, of spotless purity of character, and how does Simon receive him? He gives him a place at his table, but grudges him the respect which he pays to all other guests, looks upon him as beneath himself, regards him very much as a Brahmin would a foreigner. What are we to think of all his professed regard for righteousness? Here is the very incarnation of righteousness, and he has no admiration and no welcome for him. It is evidently not the righteousness of God that he has been paying homage to, but a base imitation, an idol, even his own self-righteousness. The righteousness of God is love; but Simon looks upon the woman that is a sinner without the slightest idea that she can be an object of solicitude to any good being. She is a sinner; she has lived in open defiance of the laws of God; there is no excuse to be made for her; she is as bad as you think her to be, Simon, and much worse, for God only knows the sinfulness of sin. But what sort of theory is this that you have: that when people fall below a certain grade of sinfulness, they are lost for time and for eternity, and all who do not *fall below it* are safe. Oh Simon, give ear to the parable that thy Guest addresses thee. He is a Prophet indeed; not merely knowing what the woman is, but what thou art this moment saying in thine heart. Thou hast no need to ask him; he reads thy thoughts; an alarming fact, perhaps.

When they had nothing to pay. (42.) The one owed fifty pence, the other ten times as much; but there was one striking point of similitude; neither had any thing to pay. And because they had neither of them any thing in the world to pay with, their creditor forgave them both. Whom does the creditor most attach to himself by this generosity? The one that owed ten times as much as the other, thinks that he has received ten times as much as the other, in generosity, in kindness, and is laid under a ten-fold obligation of gratitude. The self-complacency of Simon all rests upon the wretched foundation of the greater sinfulness of others. 'Suppose all were like himself and there were none of these disreputable and profligate sinners about him, *what ground would he find to build his self-complency upon?* 'Let every man prove his own work and then shall he have rejoicing in himself alone and not in another.' What if it should turn out that this self-complacency neutralizes all this ten-fold superiority to the other in the sight of God? If men have benefits to bestow they bestow them where they are likeliest to bring them in a revenue of love and gratitude; and why should God pursue any other course? On the supposition that the Son of God should come into the world with pardon for men, surely he will not bestow them where they will be least appreciated. It is not pardon that Simon wants, but light regarding his own turpitude. He needs that the false balances in which he has been weighing sin should be taken away and the divine balances be shown him. Instead of balancing his sin against those of other men, he needs to poise it against the requirements of God's holy and spiritual law. What business has he to sit as a judge and divider when he has not yet judged himself at the bar of his Maker? Oh that he may never forget this eye that reads off his thoughts so easily, the eye of this wonderful sin-forgiving Guest.

Epitome of News.

SATURDAY, APRIL 30, 1870.

—'A Barrack Sergeant,' says the *Deccan Herald*, 'went from Poona to Khandala on a *bicycle* in 3 hours and 50 minutes.'

The G. I. P. R. Co. will have *to stir* themselves. At the same time, not many persons fancy the tread-mill. The old velocipede was *nearly* as easy as walking. The improvements do not seem to be in the right direction. Why not get a machine that will go by clock work? Wind it up and go ten miles.

The mails between Agra and Muttra are carried by natives on bicycles, and the workmen in the Agra post office workshops are busy constructing others to be used in various localities.

—There were 767 agrarian outrages in Ireland last year, but what is ominous is that 540 occurred in the last quarter, while in the first two months of this year there were 694, more than ten a day.

—The eldest son of the late Raja of Bhownuggur has been installed on the *gadee* by Colonel Anderson, Political Agent in Kattywar.

—The Red Sea telegraph line is already paying five per cent.

—*Overland Mail*, April 8: There have been serious insurrectionary riots in Spain.—At the opening of the Portuguese Chambers, on March 31, a Bill was announced from the throne for the establishment of Ministerial responsibility.—The statement that Prince Pierre Bonaparte had left France is contradicted.—About fifty members of the Austrian Chamber have resigned their seats. —Three English ladies have been summarily expelled from Rome by orders of the Pope. There are various rumours of the cause.

The Emperor of the French, in persisting to take the vote of the nation on the alteration in the Constitution, has nearly brought about a Ministerial crisis. However, he is resolute, and even hints at reserving to himself this privilege of appealing to the country in future. It is confidently believed that no one in France, except the Emperor, requires that the appeal should be made. Ministers and Parliament protest that it is absurd, and directly opposed to the principle of representative government; but the Emperor will have this last settlement, at least between himself and the people.

The *Times* discusses the desirability of keeping the ranks of the army free of men who have been convicted of offences. Soldiers who are dishonest, and have more liberty than money, are dangerous characters, and should not be, it is very properly argued, allowed to stand in the same ranks with honest men and good soldiers.

Amongst the deaths recorded this week are:—Rear-Admiral A. Murray; Lieut.-Col. C. Andrew's late 13th Light Dragoons, Hon. and Rev. W. Wodehouse; Col. C. J. Elphinstone, late 12th Madras Infantry; Capt. B. G. Morison, late 24th Bombay N. I.; Capt. J. Steuart, late of Colombo; and Mr. J. H. Wilkins, late of Madras.

After an intermission of 1,800 years Laugmi has lately reopened the Pompeii Theatre with "The Child of the Regiment," and solicits the continuance of the patronge bestowed upon his predecessor, Marcus Quintus Martius, and promises to equal the efforts of that eminent manager.

A letter from Berne, in the *Monde*, states that the Schnurranten, a musical society of that city, had announced a concert in favour of a new school for girls, and had inserted amongst the pieces to be played one with the title of "Medley of the Papal Infallibility. Principal phases: the benediction of the daggers on the night of St. Bartholomew, with a finale of seventy-seven anathemas by the Bishop *in partibus* of Hebron." The cure of the city, M. Perroulaz, protested in the name of religious tranquillity against a manifestation so especially misplaced at a lay scholastic festival; but the prefect paid no attention to the complaint.

The French Government has resolved to send a fresh Note to Rome, to be communicated simultaneously to the Pope and the Council.

The *Civita Cattolica* publishes an article with the object of proving to the world that unanimity of the Fathers, on the question of the personal infallibility of the Pope is not necessary, a simple majority being sufficient to define the dogma.

The Pope, it is reported in Rome, has blessed the Golden Rose, but does not intend to give it away to any Sovereign Lady this year; all are in disgrace with His Holiness, even his favourite, Isabella of Spain, who once got the precious flower as a reward for her devotion and virtue.

In addition to the munificent sums already bestowed by Sir Francis Crossley, it is further announced that Sir Francis has given 20,000*l.* to the London Missionary Society and 10,000*l.* to the Pastors' Retiring Fund.

Overloading is said to be the chief cause of the loss of ships, in these days, and the evil is on the increase.

Monday, May 2.

—A number of parties are improving the hot weather by tiger-hunting. The Governor has shot a tigress near Mahabaleshwar.

—The *Neilgherry Excelsior* hears by telegraph from Edinburgh of the death of the Reverend James Buchanan, D.D., LL.D., formerly Professor of Divinity in the Free Church of Scotland, and before the disruption, Minister of North Leith. The telegram left Edinburgh on the 20th April, and was received at Ootacamund on the 22nd, within 43 hours. The late reverend Doctor was in his youth about the most eloquent preacher in the Kirk of Scotland. He was the author of many popular works. He was the father of Mrs. (Colonel) Rose Campbell of Ootacamund.

—Dr. Meurin, R. C. Bishop of Bombay writes that there is little likelihood of his getting away from Rome before the close of the year.

—At the last meeting of the Bombay R. Asiatic Society, Mr. Burgess gave on account of an inscription as old as A. D. 406; it was on copper-plates now in the Merkara treasury, and related to the grant of certain villages to Brahmans. The character was old Kannada, but Mr. Graeter and he had compared it with the Lat and old Pali inscription alphabets, and had found many striking resemblances in the forms of the letters. The villages were in Mysore.

—*Friend of India*: "The Bombay papers of the last week describe two heathenish fesitvals, the Sheeah Mohurrum and Good Friday at Bandora, and of the two the the latter is the most heathenish. At the last Bandora festival the tragedy of the crucifixion was reproduced in all its horrors. The full-sized figure of a man with matted hair and crown of thorns, and with blood pouring from his wounds, was exhibited by the aid of blue lights. The Virgin surrounded by a halo of blue lights was seen weeping at the foot of the cross, and a swarm of Portuguese children decorated with wings and garlands to represent angels filled up the background. After the sermon the body was lowered from the cross, and the wounds shown to the multitude. The funeral procession then formed and the body was borne on a bier to another altar. The conception may have been borrowed from the miracle plays of the Middle Ages, but the effect was infinitely more disgusting than any ceremonial of Hindoo idolatry."

—The *Pioneer* had lately a flippant and shallow article on 'The failure of Missions in India.' The Rev. M. A Sherring replies to it in the *Friend of India* very pertinently.

—The *Hindu Reformer* on the *Prarthana Somaj*: "There does not appear to be much life in that body. The members do not seem to entertain and carry with them a lively sense of the purpose for which they are associated. A vivid perception of the nobleness of the cause a man has espoused and consequent warmth of feeling ripening into enthusiasm is the great motive power which drives him on in the pursuit of his great end, and enables him to withstand opposition and bitter persecution. But such a distinct perception and warmth of feeling we do not meet with in Bombay. It is time, therefore, that the leaders of the Prarthana Somaj should think of this serious defect and set themselves to remedy it. One of the very first steps which occurs to us as at once needful and desirable, agreeable and profitable, is to affiliate the institution to the Brahma Somaj of India. The time has certainly come for such a consummation."

Tuesday, May 3.

—Considerable morta'ity from cholera is reported in H. M. 26th Cameronians, at Bareilly.

—Williams, discharged seaman, died from apoplexy caused by excessive drinking.

—*Cal. Chr. Advocate*: "The institution called the Hindoo Mela deserves notice. The annual meeting was held on the 12th and 13th February. The 13th was the great day; it fell on a Sunday, and we were not present; but we witnessed the Saturday's proceedings. The object is to bring about a great annual gathering of Hindoos of all classes which shall be wholly dissociated from idolatrous ceremonies—which shall bind together the various classes of the community by a common sympathy, and prosecute schemes of general weal. The scheme is comprehensive enough, perhaps too comprehensive; but the motive is excellent, and the success already attained considerable. The exhibition of needle-work executed by native ladies was better than we could; have expected; the flower-show was very pretty the prize essays on social and literary questions highly respectable. There was at the same time a good deal of amusement in the shape of pony races, exhibitions of sleight of hand, and soon. The attendance goes on increasing from year to year.

—The *Mudkhari*—"honey gatherer"—a vernacular paper published at Berhampore, states that a woman named Sahoochori (the thief Sahoo) has been sentenced by the Sessions Judge to three years' imprisonment for dacoity. It appears that she was the head of a trained band of dacoits, and that for a period of eight years, she has directed their depredations with success.

—The Rev. Wm. Welsh, has been lecturing at Christ Church, Madras, on "the Creed of Pope Pius IV." The following is from a Lecture on the Idolatry of the Church of Rome: "From beginning to end of Scripture there is not a single passage that could by any torturing or writing be made to warrant a practice so abhorrent to that God who is a jealous God, and will not give his glory to idols. We have but to look at the history of Israel of old, to see the light in which God regarded the sin of idolatry as practised in Rome at the present day: and are we to suppose, that God has changed his mind so as to fall in with the decrees of those Popes and Councils who for the last 1,200 years have been endeavouring to substitute the worship of idols for the spiritual worship of God, who is a spirit and must be worshipped in spirit and in truth? But this leads me to the review of the history of image and relic worship, which, like the other subjects we have considered, shows the Romish religion to be but a novel invention, or a grafting of Pagan idolatry upon the doctrines of Christianity. We find in the first and second centuries, the Pagans constantly accused Christians of atheism, because of the absence of all idols or outward symbols in their worship; whilst on the other hand, the Jews never accused the early Christians of idolatry, as they did in after ages and do at the present day. Delahogue, a Roman Catholic historian of eminence, admits that for the first three centuries the practice of image-worship was unknown to the Church. Epiphanes, the historian, tells us of his having torn, at a village called Anabatha, a painted curtain at the door of a church having upon it the image of Christ, or some saint, and ordered the fragments to be used as a shroud to bury some poor person in. In the beginning of the fifth century, Augustine urges some who were then endeavoring to introduce image-worship into the Churches, not to bring into disrepute the Church of Chirst by idols of silver and gold, the work of men's hands. In the sixth century Gregory the Great appoved of pictures being introduced into the Churches 'for the purpose of teaching the ignorant common people, who were unable to read, the great historical facts of their religion,' but it was not till the second Council of Nice, in the year 787, that any authority was given even to such an innovation, much less to the degrading idolatry practised at Rome at the present moment; while the Council of Frankfort condemned the fathers assembled at Nice for promulgating a doctrine so utterly opposed to the word of God."

Wednesday, May 4.

—*Englishman*: "'Have a peg, old fellow?' Such is the almost universal solicitation of friends in India wherever met, whatever time of meeting, and however often the meeting occurs. Do our readers fully realise the ghastly meaning of the interrogation? It has been related to us that in old days physiologists in India held the opinion that every drop of brandy or other spirit and water added one nail or peg to an imaginary coffin that the imbiber was preparing for himself, and thus the question becomes one more applicable to the secretary of a Necropolis than to a true friend.

"Alcohol is not food; that has been decided by all physiologists, and it is not absolutely necessary to the ordinary run of men, or to the usual conditions of life. It is absorbed almost without alteration, permeates the body generally, and, as a rule, is rapidly got rid of by the lungs, skin, and other emunctories. It is a stimulus to the stomach, aids digestion, stimulates the heart and nervous powers, but it also produces an after-stage of depression, sometimes greater in amount, than the period of excitement. It retains in the blood compounds which should not be there. It has been stated to have a tendency to lessen perspiration; and, if that be so, its use in India ought to be considerably curtailed. The table that has been prepared by some of the largest Insurance Offices as to the probability of life shows us some curious facts. It has been proved that spirit drinkers have a mortality of nearly 60 per thousand, whilst those who drink beer have only one of 46 per thousand, but those who habitually take beer and spirits show a higher rate, even up to 62 per 1,000."

—The Ship *Speedwell* has arrived at Kurrachee in seven months from England. What's in a name?

—*Bombay Gazette*: "We regret very much to intimate that yesterday morning a telegram was received in Bombay from Calcutta announcing

that Captain Bonfellow, of the s. s. *Krishna*, had fallen overboard on Monday night, and had been drowned, and that the *Krishna*, which was to have sailed from Calcutta yesterday morning, had in consequence of the melancholy event been detained for a day. Captain Bonfellow was well-known and esteemed in Bombay."

—A Native Indignation Meeting to denounce the Income Tax was held on Monday in the Town Hall, Hon. M. Nathoobhoy in the chair. Speeches were made by Sir Jamsetjee, Messrs. Sorabjee Jamsetjee, Janardan Gadgil, Narayan Vassooderjee, C. Tyabjee, M. Gocouldas, V. Jugganath Sunkersett, H. Dadabhoy, and N. Byramjee Jejeebhoy.

—The *Nyanza*, from Glasgow, took eight days in getting through the Suez Canal.

—We are surprised that the Magistrate who is trying the libel case growing out of the widow-marriage discussion, should have excused the Shunker Acharya from coming into Court to give his testimony, and should have gone to secure it at the residence of the said Shunker Acharya. We doubt the expediency of making such concessions. The Jews would not go into Pilate's judgment-hall on their feast-day, but they did not require that the Governor should come to their residence.

Thursday, May 5.

—Kurrachee Telegram in to-day's papers: "The *Scindian* to-day publishes the following:—The affairs in Lus Beyla continue to be in a disturbed state. The merchants of Sonmeanee are despatching everything valuable to Kurrachee, as the Khan's people are plundering the whole province which is in a state of anarchy. The Jam of Lus Beyla at Hyderabad has written to the Commissioner requesting an interview. Sir William Merewether has assented, and the Jam of Lus Beyla is expected here in a few days."

—In the Purneah district 42 pigs, 135 hog deer, 27 buffaloes, and 18 tigers, were shot in a fortnight.

—Another large fire in Compta is reported. No cotton destroyed.

—*Times of India*; account of a visit to Anhillawada Pattan, in Guzerat: "I was next taken to a place called *Padmanath*,—a very curious maze or labyrinth, said to have been formed by a *Kumbhar* or potter about three hundred years ago, when the Khan Khanan, the first Subahdar of Gujarat after its conquest by Akbar was here. The Khan, it is said, constructed the tank that now goes by the name of Khan Sarowar, and whilst the work was going on he observed a potter among the work-people take up a basketful of earth to carry away, but the basket only hung in the air over the man's head without touching it. On asking the reason of this, the Khan was told that it was by the favour of the deity, and having an incurable ulcer on his back he asked the potter to employ his powers in curing it. This the man succeeded in doing by application of the clay from his wheel, and was requested to ask a reward. He solicited this piece of ground on which to form *tulsi kyaras* (beds or plots for basil.) It is of considerable extent, and the walks are eight feet wide or more, and are cut four or five feet below the level of the plots, which are covered by a dense growth of trees besides *tulsi* plants. This *Padmanath Kumbar* has many followers, who believe him to have been an *avatar*, and worship him under the form of the *tulsi* plant."

—There is to be a Railway between the Caspian and Aral.

—The taking of a general census throughout India has been postponed to the 15th November 1871.

—There was only one death in the House of Correction last year. 556 Europeans and 736 Natives were admitted. They generally increased in weight. More rigorous labor for the sailors is recommended.

Friday, May 6.

—Galle telegram: The Flying Squadron has arrived at Yokohama.—Large numbers of natives are dying of famine and fever.—Business stagnant.—The Yeddo telegraph is in great favour.—There was a deficit in the Budget of last year of half the estimated revenue.—News of the serious defeat of Tso's Imperial Army in Kansuh has been confirmed. Lew, the General commanding, fell with twenty thousand of his men.

—The convict found guilty of the murder of of a child for the sake of its ornaments, who was to have been executed on Monday, has been temporarily respited, pending the result of a memorial to the Goverment by the murderer's father.

—Deaths last week, 275, being 229 less than the mean for this week of the last five years.

—A Madras poet writes an acrostic in honor of the Hon. J. B. Norton, the last two lines of which are as follows:

O is the Orator uncommon with no detestable taciturnity,
N is the Nestor unparalleled in the Annals of any fraternity.

THE FUTURE OF INDIAN MISSIONS.

(From the Calcutta Church Missionary Association's Report for 1869.)

Nothing has done so much to shake the foundations of Hinduism, nothing has so helped on freedom of thought as English education. And it may safely be predicated that, so long as a thirst for Western literature and science remains, so long will it be impossible for the national mythology to re-assert its lost influence. But here grave thoughts and queries crowd upon the mind. To what are the educated classes tending? Are they becoming free-thinkers in the worst or best sense? They are receding further from Hinduism; are they getting nearer to the Gospel? God alone knows. To one thing we cannot shut our eyes; the immediate effect of the higher education on the students is *not* good. There is, perhaps, hardly a Missionary educator who does not lament the indisposition for Scriptural instruction which marks his pupils. If he be old enough to look back to pre-university times, he remembers, with a sort of lingering regret, the happy hours which he once spent in teaching an interested class out of the Book of books. All that is sadly changed, the race after secular subjects has driven the Bible into a corner; it may still be read as a matter of rule, but, impatient looks and huffling feet, and, not unfrequently, sneers and murmurs, shew too clearly that the exercise is regarded as an infliction and a wrong.

This is disheartening; but what can we do? The University is a fact; it was not of our creation, and is not under our control. Our approval or disapproval will not affect its existence, and its influence is sure to be such as we describe, unless, indeed, a day much to be desired should come, when its curriculum will recognise Bible history as a thing worth knowing. In the meantime for Missionaries to leave the work of education entirely to those who either care not for the truth or are opposed to it, would be a grand mistake. It may be they can do little; but that little they are bound to perform. With God that little may be much. The modicum of hallowed teaching which they are able to impart, may be like the healing branch cast into the bitter waters. It must have a purifying, sanctifying influence, and that influence may be as a circling wave whose remotest ripples shall touch the uttermost confines of native society.

For ourselves we fear not the ultimate result of a high standard of education. All knowledge founded on truth has an affinity to the highest truth, and will, in the long run, tend towards it. One thing, however, we feel most deeply and that is, the development of Vernacular education for the masses. It is but too evident that the "upper ten thousand" care not for the sons of toil; nor does English education in any degree minister to the education of the million. Alas! it would seem that advance in the one generates indifference to the other. As a rule, English-speaking Natives look down with contempt on the peasantry of the land, and are well contented that they should remain as brutal as the brutes that serve them. No Christian philanthropist can look with unconcern upon the millions who have none to teach, none to care for them. In a Missionary point of view, the importance of a large scheme of Vernacular education cannot be overrated. The Gospel can hardly make much progress among a people so steeped in ignorance as the ryots of Bengal. Tracts and Scriptures are scattered to little purpose, and their judgment is appealed to by the Missionary with little more success. If Government will not do its duty to the people, let Missionary Societies do their best to remedy the crying evil.

The Brahmist movement has, during the past year, put forth new energy. This, however, has been more of a *material* than a spiritual character. The reforming Brahmos felt the importance of some edifice in which they might assemble for worship and religious improvement. Prompted by the example of their earnest and able leader, the majority of members cheerfully subscribed a month's salary towards the erection of the "Church." With help from outsiders the work advanced rapidly, and, at length, in August last, the building was opened. Great was the stir and excitement of that day: from early morning till late at night, with only two hours' intermission, prayer, singing, and preaching were carried on. The services, indeed, bore a strong resemblance to those revival scenes which took place some years ago in Ireland and Scotland. Fervid appeals were made to the consciences of the hearers, and prayers were offered literally "with strong crying and tears." Of the auditors, a few were inclined to mock, but the majority were serious, and some were impressed.

One of the most curious features of the day was the initiation of several new members. These made a public avowal of their faith in the Brahmist creed and were brought into "the Church" by a rite somewhat similar to Christian Baptism. It is a peculiarity of this body well worthy of note, that they affect to so great an extent Christian terms and usages. Even their "Church" is to have its spire pointing to the skies; they have their forms of prayer and praise; a harmonium aids their devotions; texts are chosen, now from the Bible, now from the Shasters, and regular discourses delivered thereon. They speak of Christ as the Regenerator of the world; of his incarnation and atonement, of sanctification, of redemption, of holiness, of union with God, of victory over spiritual foes, all in language borrowed from Christian or rather Scriptural phraseology. To such an extent do they do this that a casual observer would certainly be tempted to say, they are not far from the kingdom of God. He would be mistaken; for in truth, a wide gulph separates between the most advanced Brahmist theory and the simple Gospel of Christ. The native taste for imitation is strong, this mainly explains the feature described, but, Christian words are used and usages followed with anything but a Christian meaning. Nay, we do not hesitate to assert, that the very men who are most forward in this kind of mimicry are strongly opposed to the essence of Gospel truth. Nor are they less earnest in preventing one of their body joining the true Church of Christ than are Hindus and Mussulmans. We speak with facts before our eyes.

Brahmoism, as such, has little inherent life. Every now and then it exhibits a spurt of activity, but it makes little way with the people. Young men for a while flock around its standard and boast its sufficiency; but men of middle and mature age are rarely to be seen among its votaries. With increasing years the love of its followers waxes cold. The Old Somaj is confessedly more dead than alive, and there are but two main causes of the little vitality seen in the newer body. It possesses an earnest, able, *perhaps* sincere, and self-reliant leader, this is one main point; the other is, its protest against idolatry, this latter is its only *positive* feature, all the rest is *negative*, and a negative religion has in itself the seeds of death.

Still we do not doubt that, although Brahmoism does not *directly* tend to the truth, it does so in an *indirect* way It is not the main stream bearing towards the ocean of truth, but it is an important tributary feeding that growing stream; and, sooner or later, it will be swallowed up in those mighty heaven-born waters which shall cover the face of the whole earth.

A singular Association lately came into existence. It is called the "Dharma Rockhini Shabha." The Association is for the defence of Hinduism. Its avowed object is the maintenance of the old system of idolatry in all its integrity. It owes its origin to the disintegrating influences acting upon the old, worn-out fabric of polytheistic worship; the very need for such a society is sufficient evidence of the prevalence and power of those influences. Not a few men of substance and standing are enrolled amongst its members. They are chiefly the elders of their respective families. It must not be supposed that earnest belief and conscientious devotion characterise these men. Far from it. Their position seems to be this. "We have a religion; it is the religion of our forefathers; it may be true, it may be false; it may be difficult logically to uphold it; but it has existed for decades of centuries, why should we renounce it for an alien religion taught by our conquerors, or for an eclectic religion set up by a body of striplings?" These men are too indifferent to

care about the truth, too indolent to examine evidence. They resolve to stick to the old ship until she sinks, although they may sink with her.

Taking these and the Brahmos as the two extremes of educated native society, the intervening grades present every variety of sentiment and feeling. The most prominent and most distressing trait which meets one is a spirit of reckless infidelity, or rather atheism. There appears to be a growing tendency in very many to throw off all religious restraints. No doubt, this has much to do with a depraved standard of morality. Multitudes of educated young men give the bridle to their lusts, spend their nights in drunkenness and debauchery, and laugh at every thing sacred. Repeatedly have we been met by the remark, "What do we know of a God, or an eternity? all is guess work; this life is at least a fact, let us enjoy it while we may; the future is all dark, and is probably all a myth; it is most likely that death will be the last of us."

The Comtist theory is not without its advocates. Many a young man points triumphantly to the fact that Professors in Government Colleges repudiate Christianity, ignore the Bible, and teach that the worship of humanity is better than the worship of God.

It cannot be doubted that the many phases of unbelief exhibited by not a few Europeans here and at home, act as a stumbling-block and deterrent to the people of this land. The immorality of Europeans is an obstacle, but much less formidable than their unbelief. Very rarely will you find an educated Native cite the bad lives of Christians as an argument against Christianity. They can well distinguish between merely nominal and sincere Christians. But it does strike them as of weighty import, that here and there an educated and able Englishman attacks the foundations of the faith. No sceptical book of any note is published at home which does not speedily make itself felt in this land. It is not so much the arguments employed which impresses them; it is the false and pernicious inference which suggests itself to them. Multitudes of respectable men are beginning in all earnestness to believe that Christianity in Europe is already in her death struggle. Many a time in our visits are we thus addressed.—"Why do you press the claims of your religion upon us when you must be aware that it is vanishing from the face of Europe? *Is it likely that we should accept a* religion which the most learned and thoughtful of your countrymen have proved to be false?"

Thus the obstacles to our great work are many and great. It seems as though the Prince of darkness concentrated all his forces for the retention of this portion of his empire. There is enough truly to try our faith and sadden our hearts. Still we cannot, dare not, doubt as to the ultimate result. Greater is He that is for us than all that are against us. Christ means to conquer, and we by His holy aid are resolved to prosecute the mission with which He has entrusted us. Our labour shall not be in vain in the Lord.

THODORE PARKER'S FIVE FALSE IDEAS

The leading characteristic of Natural Religion is, the universality of its doctrines, the catholicity of its ideas. As a natural religion, Brahmoism claims this as its characteristic. Its doctrines are claimed to be all divine and its ideas true. And the proof of this is built to a very large extent on the supposed universality and catholicity of these doctrines and ideas. These, as far as they are of any value, refer to five subjects,—God, man, the relation between God and man, salvation, and the mode by which man may know the will of God. These five points are those on which all religion must hinge. If these are false, all is false. If these fail there is nothing worthy the attention of man left. An interesting question for an inquirer into the claims of Brahmoism would be, to consider whether there be any people who entertain false ideas on all these points; for if there be, then, it is quite clear that people have no intuitions to keep them right; it is equally clear in that case that Brahmic doctrines, and ideas, have no claim to universality and catholicity; and if not, they have no claim to be regarded as divine or true. It is also equally clear that *some* people at least have need of a Revelation from God to put them right on these points. We are quite aware that some Brahmos are disposed to forsake their rock of intuition, and seek the help of education and civilization; and say that it is only educated intuition, or the intuitions of the educated classes alone, that lead to *the* truth. For the satisfaction of these, such inquiries as we suggest, would require to be limited and prescribed by the limits of education, and the question to be asked is this,—Is there any class of *educated* people who entertain false ideas on these five points? We have then to ask,—Who are to be regarded as educated? Are the members of the Brahmo Somaj educated? Of course they are, for is not education necessary in order to the appreciation of the truth of Brahmic doctrine? Are the English and the Americans educated? Was Sir Isaac Newton educated? Were Lord Bacon, Boyle and Locke, and Faraday educated? Are Mr. Gladstone, the Duke of Argyle, John Bright, and such men to be regarded as educated? Supposing that education, as well as intuition, may be predicated of these, and such men, we come back again to our question, Did they entertain false ideas on these five points? It is a question of the very highest importance; for if it be found that an answer in the affirmative requires to be given, then Brahmoism will tumble into ruins. If it be found that among the most educated and the most civilized portions of the earth, there are people who entertain false ideas, not upon one only, but on the whole five of these important points, then it is clear that neither education nor intuition can tell us what God is, or what man is, what the relation of man to God is, or how man may be saved from sin and sorrow, or how he may hold any communication with his Maker.

It was a well-known belief among the ancient Greeks that him, whom the Gods wished to destroy, they first made mad. We would not say whether the saying is generally found to be true or not, but we think that there seems to be a very curious illustration of it given in the conduct of the Editor of the *Tuttobodhini*. Our readers may be better acquainted with the illustration given by Kalidasa, or by his Bengali translator, of the most consummate act of folly a man can be guilty of, under the blinding influence of the passion of hatred or enmity. He is described as lopping the branch off the tree on which he himself is sitting, in order to bring about the ruin of his enemy; realizing not the fact that by so doing he is also by that very act taking away that on which all his own chance of escape from a like fate rests. This is the best illustration we can give of the conduct of the editor of the *Tuttobodhini*.

This general in the Brahmic ranks has set himself by the assistance of an American to prove that Christianity is false on every one of these five points. "The ecclesiastical idea of God represents Him as deficient in all the great essentials of Deity except eternal self-existence," a property which is equally true of time and space, and regarded by some people as also possessed by matter. The Christian's God is represented as neither just, wise, good or holy, and wanting even in power. The Christian's idea of man is regarded as so utterly false, that it requires only to be laughed at by all wise men; it is the same with regard to the ideas which Christians entertain of the relation which man sustains towards God, of his ideas regarding God's manner of communicating His will to man, and of the provision which God has made for the salvation of sinful men. "And these false ideas are common to the three great parties into which the Christian sect is divided [Who would believe that there was such unanimity of thought and unity of spirit among these Christians?]—to the Greek Church, the Latin [Roman Catholic] Church, and the German [or Protestant] Church." "These five false ideas are the chief thing in these ecclesiastical institutions, which take thence their peculiar form and especial activity." Suppose all this to be true, what does it prove? That Christianity is false? Oh no! it only *asserts* that. It *asserts* that this, which *is* Christianity, is false; and supposing he is true in his assertion, what does he prove? Undoubtedly and clearly he demonstrates that Brahmoism is false. He proves that if the leading nations in the world, the most educated peoples on the face of the earth, the most favoured of the sons of God, have no knowledge of God worth speaking of, no clear idea of their own character, position, or relation to their Father, that whatever notions they do have of themselves, or of their Great Father, or of their relation to Him are not only cloudy and confused, but absolutely false. This is held to be true too, not of one people, but of all the leading peoples in Europe, Africa, and America. How has the Great Father left His children thus? may well be asked by such as believe such a theory as this. What becomes of the glorious intuition man was supposed to possess? What becomes of the inspiration which all and sundry, and especially the great of the earth, were supposed to enjoy? Evidently their very existence is disproved. But something more is proved, and that is the absolute, imperative, necessity which exists that a Revelation, supernatural in its character, be at once conferred on man, in order to give him *true* ideas on these important points. No doubt, the Editor of the *Truth Displaying Journal* (*Tuttobodhini*) thinks that he has got the truth on all these points, and that he has it otherwise than by means of ordinary intuitions or ordinary education. But unless he educates us up to his high platform, or gives us reasons for believing in his intuitions, we must remain in the dark and be satisfied with our ordinary intuitions, which are common to us and to all men. It is, however, we hope, quite clear to our readers that Brahmos, of the type of the Editor of the *Tuttobodhini*, cannot appeal to ordinary intuitions, or even the ordinarily developed intuitions, in support of the system, if system it be called that has no fixed first principles on which to fall back.

Supposing it to be made clear, as we think it easily may, that two different and opposing ideas are entertained by Brahmos themselves with regard to these points, who is to decide between them as to which of these ideas is right and which wrong? One party holds that God is so strict in judgment, that all sinners must inevitably suffer, and that possibly for ages, until the last and uttermost farthing of the debt is payed. According to them, He has made no provision whatever for the forgiveness of any; in fact, forgiveness is so foreign to His character that the Father is completely lost in the Judge. In the conception of others, in the language of De Quincey, "God is not a Father so much as a benign, but somewhat weak, old grandfather; and we, his grandchildren being now and then rather naughty, are to be tickled with a rod made of feathers [called repentance,] but upon the whole, may rely on an eternity of sugar-plums." Of their god it may be said in the language of the poet Young—"A god all mercy is a god unjust." By whose intuitions is it to be decided which of these, if any, entertain the true ideas of god? It is quite plain from the argument of the *Tuttobodhini*, that no ordinary intuitions can decide the question.

To readers not belonging to this class we may relate the process by which the *Truth Displaying* Editor has got himself upon the horns of the dilemma on which he is it at present fixed. For, if he succeed, Brahmoism is undermined; if he fail, he has to perform a most igonominious retreat from before the calumniated Christian. The process is unhappily not a very uncommon one. It is that which is so well known to artists as 'caricaturing.' Draw a picture of your enemy, taking care that you magnify as it were by a giant microscope, any peculiarity which belongs to himself so as to put it out of proportion with every thing else that is his. The result will be, a most laughable combination of attributes. Then add judiciously a few touches of common paint, and the figure, if not as ugly as Jagannath, will be ugly enough to frighten little children. This is what Theodore Parker has done to Christianity. He has laid hold of some of the expressions used in the Bible, separated them from the context, then put them under his giant microscope, distorted them, applied some of his paint to this misrepresentation and then called his friends to frighten them with the picture which he had drawn. We would like to see the noble figure of the *Tuttobodhini* Editor subjected to a like process and have our juvenile acquaintances summoned into his presence and enjoy the sensation which would be created.—*Calcutta Christian Advocate.*

S. M.

TELEGRAPHIC NEWS.

London, April 29th.—The *Morning Post* of to-day demands the temporary occupation of the Athens fortresses by the Foreign powers.—A meeting of the policy-holders in the Albert Life Assurance Company yesterday adopted almost unanimously the scheme of reconstruction whereby 85 per cent. will be paid as claims arise, and 10 per cent. be reserved for deferred payments.—It is proposed to issue fresh capital to the extent of 3,000,000 sterling on behalf of the Great Indian Peninsula Railway.—The French clergy generally support the Plebiscitum.

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

30*th*.—The Abyssinian Commission reassembled yesterday, when General Jamieson was examined.—The Royal Commission for the investigation of over-regulation prices has assembled. —Mr. Grant Duff has consented to produce extracts from a despatch to the Governor-General of India, dated 20th April 1771, relating to Meer Jaffier.—The *Behar*, with the outward Indian mails, left on 30th April at 12 p. m.—Eight counties in Ireland have been placed under the Peace Preservation Act.—The *Times* of to-day says that nothing is yet known respecting the resolution of the Powers in regard to Greece. The *Times* states the Powers have been enticed (? invited) to demand satisfaction and reforms. —A survey of the Red Sea is to be made during the ensuing summer.—An accident took place at Richmond in America on the 26th, caused by the floor of the Court of Appeal in the Capitol falling through into the house assembled beneath ; 59 persons were killed (of whom 20 were deputies) and 125 persons were wounded.

May, 2nd :—A letter of Archbishop Cullen has been published urging the Irish clergy to support the Gladstone Cabinet.

3*rd*.—The House of Commons have rejected Mr. Newdegate's motion to inquire into the internal administration of Convents, but have agreed to an inquiry into the operation and faith regulating convents (sic.)

May 4*th*.—Mr. Thomson has notified to-day, that in consequence of their adopting the reconstruction scheme, the policy-holders of the Albert L. A. Company should pay all premiums to the Bank of England and the Agra Bank, Limited.—In the House of Commons last night, Mr. Cardwell, in replying to Major Anson, said that he had many consultations with the Duke of Cambridge and the Duke of Argyll relative to the supersession of British by Indian Colonels, and that he would shortly communicate their resolution. —The French National Society in London refutes the charge of complicity in the recent Paris conspiracy.—At a banquet given in London in honour of Floureus, he also denied any complicity in the conspiracy. Toasts were drunk at the banquet in honour of M. Rochefort and of Mr. O'Donovan Rossa.

New York May 3*rd*.—Congress have approved the proposition of referring to the Committee for Foreign Affairs a resolution demanding the immediate settlement of the Albama question.

Paris, April 29*th*.—Daily meetings are being held throughout France on the subject of the plebiscitum. No disturbances have taken place. —The strikes among the trades of Paris, and in the Departments still continue.—The Pope has refused to communicate the French note to the Œcumenical Council.

May 1*st*.—A young Frenchman was arrested yesterday whose intention it was to attempt to assassinate the Empress Ergenie. He confessed his crime to-day. The police have seized a quantity of bombs and cartridges, and have arrested two other men.—M. Guizot has advised the people to give an affirmative vote on the occasion of the Plebiscitum. A manifesto of the Left has been issued urging the army to vote negatively

3*rd*.—Further arrests have been made here, 25 bombs have been seized and arrests made at Creuzot, Lyons and Marseilles among the chiefs of the International Society.—Telegrams from Italy state that the King has recovered.

4*th*.—Disturbances have taken place at Saint Quentin, in consequence of the arrest of the President of the International Society.

Miscellany.

—*Scientific Opinion*: "If even a cultivated physician were asked twenty years ago what he thought of electricity as a therapeutical agent, the reply would have been, in nine cases out of ten, 'The merest *charlatanerie*.' But times are changed, and now the various forms of electric vibration are regarded by those who understand their several remedial qualities, as among the most useful means of cure and diagnosis which modern medicine possesses."

—*Hospitalism and Zymotic Diseases*. By Evory Kennedy, M.D. (Longmans & Co.)

"It is a very common opinion that our hospitals are the glory of our civilization, and few Englishmen walking over Westminster Bridge would not feel some pride at the thought that the magnificent pile of buildings on the southern shore of the Thames is to be devoted to the relief of the sick poor. Yet voices of the most painful kind have come to us to consider the question whether our hospitals are not curses instead of blessings. Twenty years ago Sir James Simpson warned the benevolent that in sending sick persons to hospitals they were hurrying them to the grave. Ten years ago Florence Nightingale said, 'At the end of a life spent in hospital work, to this conclusion I have always come, that the poor are better relieved in their own homes.' These are cruel words if not truthful words. But another great authority now comes forward. Dr. Evory Kennedy, of Dublin, in the work before us, has appeared not with opinions, but with facts, to show that women confined in lying-in hospitals die in much larger numbers than at their own homes. He quotes carefully-collected statistics to support his argument and to show the fearful mortality in hospitals as compared with homes. He brings forward especially the result of Dr. Leon Le Fort's calculations, which are made in nearly 200,000 cases in all the cities of Europe, and in which he found that whereas one woman in 29 died in hospitals, only one woman in 212 died when confined at their own homes. The question must not be allowed to rest here. The sacrifice of human life is too large to be tolerated, and nothing but a Government inquiry into this state of things ought to satisfy the people of this country."—*Athenœum*.

PASSENGERS ARRIVED.

Per *Baroda* :

From Southampton.—Captain and Mrs. Chalon, Mrs. S. J. Harrison, Mrs. Cole, Mrs. Donovan, Messrs. D. Chesney, Woodward, Stokes, and Syed Ameer Ali.

From Gibraltar—Mr. and Mrs. A. J. Moreira, Mr. J. A de Sampais and European man servant.

From Marseilles—H. E. Viscount J. Januario, Colonel E. Grant, Major H. W. G. Palmer, Rev. Mr. and Mrs. Fordyce, Captain H. A. H. Cox, Mrs. Fitzgeorge, Messrs J. Ribeiro, A. C. Carvalho, S. M. Salaman, and E. Cunha,

PASSENGERS SAILED.

Per *Sumatra* May 2nd :

For Southampton—Mr. and Mrs. Campion, Mr. J. Campion, Mrs. Wilson and two children, Captain F. W. Simpson, Mr. and Mrs. Doyle Smith and child, Mr. John Durrand, Lieutenant Kelly, Mr. R. Marshall, R. A., Mr. J. M. Braidwood, Mr. Robinson, Mr. and Mrs. Alex, Davidson and three children, Mr. and Mrs. Forman and child, Mr. and Mrs. F. P. Beachcroft and infant, Mrs. Adams and three children, Dr. J. Ratton, Mr. Moore, Mr. Powdrill, Mr Loreloch, Mrs. Murray, Mr. and Mrs. J. Strachan and infant, Mr. and Mrs. W. Scott, Mr. Allen. R. N., Colonel and Mrs Tronson and five childrens, Lieutenant Colonel R. L. Thompson, Mr. and Mrs. Hynes and two infants, Mrs. Gusseley, Mr. A. L. Cross, Mr. and Mrs. Mineta and infant, and Lieut.-Col. Macintyre.

For Marseilles—Mr. F. Jones, Mr. J. L. Reed, Mr. Wilson, Mr. A. S. J. Richardson, Mr. A. C. Barett, Major General, Mrs. and Miss. Buchanan, Mr. Bannerman, Mr. Hood, Mr. Miles, Major and Mrs. A. W. Orr, Miss. Wood, Mr. and Mrs. Glover and infant, Sir. George Couper, Mr. Remington, Mr. Thomson Lander, Mr. Watson, Captain and Mrs. F. Chapman, and Rev. Mr. Anderson.

For Suez—Mr. Foxton, Mr. Barnfather, Dr. and Mrs. Tuson, Mr. C. Jackson, Mr. Steinbelt, Captain R. B. Graham, Mr. R. M. Clifford, Mr. Wm. Grant, Mr. J. Gordon, Mr. Winton, Dr. James Donaldson, Mr. Preston Mr. W. H. B. Wilson, Captain and Mrs, O. M. Graham, Mr. M. Beaufort, Mr. Tennant, Mr. Meryon, Major S. George, Mr. T Coe, Major W. T. Trevor, and Captain E. W. Trevor.

Per *Alnwick Castle, 4th via Canal* :

For Havre—Mr. and Miss. Tyndall, Captain and Mrs. Hol Waring and children, Mrs, Veale, Mrs. Thompson and children, Colonel and Mrs. Jackson, Miss Jackson and two children, Mrs Luard, 2 children and an ayah, Captain and Mrs. Wood, Mr. H. S. Carter, Captain Brogger, Captain Bowers, and Lieutenant Renald.

For Suez—Mr. A. W. Brind, Mr Dubois, and Veterinary Surgeon J. Bait.

Per *Europe via Canal, 6th* :

For Marseilles.—Mrs. Mainwaring and three children, Mr. Pomeroy, Mr. and Mrs. Ross, Mr. and Mrs. Smith, Mr. Best, Surgeon Richmond, Captain Smith, Captain McDonald, Mr. J. Hudson, Mr. Dyer, Mr. and Mrs. Neuberg, Major and Mrs. Hobson and three children, Mrs. Hart, Mr. W. H. Middleton, Colonel Mason and two children, Mr. and Mrs. Douglas and child, Mr. W. Melville, Mr. A. Michea, Mr. and Mrs. C. P. de Bettencourt, Captain C. Hunter, Captain T. Upperton, Mr. J. W. C. Wood, Mr. J. Perrot and two children, Mrs. Dalzell, Mr. and Mrs. Tighe and three children, Mr. and Mrs. McIntyre and three children, Mr. and Mrs. Jordan and child, and Mr. J. Perez.

For Alexandria.—Rev. and Mrs. W. Moody Blake.

For Ismailia.—Captain Ransford, Lieutenant A. Baird, Mr. Fergusson, Major and Mrs. Davidson, and Captain H. T. Brown.

For Suez—Captain Graham and friend.

For Aden—Mr. and Mrs. Waller and three children, and nine deck passengers.

DOMESTIC OCCURRENCES.

MARRIAGES.

POTTER—BERRY—April 25th, by the Rev. Mr. McPehrson, Scotch Kirk, Bombay, Mr. Jacob Deving Stocker Potter, second son of Mr. Samuel Potter, of Arcot, to Miss Susan Banfield Berry, youngest daughter of Mr. Charles Berry, late Deputy Commissary of Ordnance, Bombay.

MacPHERSON—BARNES—April 22nd, at the Cathedral, by the Rev. C. T. Wilson, Thomas MacPherson, Esq., Contractor, to Jessie Barnes, late relict of C. Barnes, Esq.

JONES—CONYERS—April 30th, at St. Thomas' Cathedral, by the Rev. S. Stead, William Jones, Engine Driver G. I. P. Railway, Egutpoora, to Mrs. Martha Conyers, of Egutpoora.

GALLWITZ—PEREIRA—May 2nd, at the Cathedral of Our Lady of Hope, by the Rev. I. Ciampi, Emile W. Gallwitz, to Rose L. Pereira.

DEATHS.

SMITH—March 19th, at Merino, Victoria, Australia, at the residence of her son, Geo. Smith, late of Bombay, Wilhelmina Ernestina Smith, aged 74 years, relict of Captain William Stewart Smith, of the Madras Army.

SMITH—April 26th, at "May Cottage," Poona, Constance Emily Howard Smith, aged 5½ months.

RICKERS—At London, April 2nd 1870, Mr. John William Rickers, aged 76.

POULIER—April 27th, at Upper Colaba, Mrs. Georgeanna Poulier, aged 57 years and 4 months.

GORDON—April 30th, Ebenezer Samuel, the second son of Mr. and Mrs. W. E. Gordon, aged 10 years 11 months and 12 days.

PAYNE—April 7th, at Westbourne Park, Bayswater, London, Katherine Johanna, wife of W. A. Payne, Esq. of Bombay, aged 56 years.

JONES—April 22nd, at Akeree, near Sawuntwarree, Major Frederick William Jones, of Her Majtsty's Staff Corps.

JONES—April 25th at Duddhee, Singrowlie, of inflammation of the kidneys, the Rev. W. Jones, of the London Missionary Society aged 39.

Advertisements.

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The Bishop Cotton Schools were established at Bangalore, April 1856, in accordance with a scheme framed by the late Lord Bishop of Calcutta approved by the Supreme Government (*Calcutta Gazette*.)

The design of the Schools is to impart a sound English education, on Church of England principles, to the children of both sexes, of Europeans and Eurasians.

The two Schools for Boys and Girls are entirely separate, the latter being under the care of a resident Mistress, who teaches the elder pupils, and superintends the studies generally.

The Boarding Establishments of both Schools are under the supervision of the Executive Committee.

The Principal resides on the Premises of the Boys' School and has the entire charge of the Boarding Establishment of that School.

The Schools present to Parents and Guardians the opportunity of obtaining a sound and religious education for their children, at a moderate cost, and in a most healthy and temperate climate.

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,, 10 ,, ...	,,	4	0	0
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Entrance fee	,,	10	0	0

All applications for admission for Boys are to be made to the Rev. the Principal or the Secretary, and for Girls to the Head Mistress or the Secretary, who will furnish any information required, and receive all communications relating to the management of the Schools,

TUDOR LAVIE, Captain,
Honorary Secretary.

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